THE PACIFIC

BrooksRevRC
31dec1919
24 Panoramic Wa

69th Year SAN FRANCISCO AND BERKELEY, MAY 1919 No. 5

STAINS.

The three ghosts on the lonesome road
Spake each to one another,
"Whence came that stain about your mouth
No lifted hand may cover?"
"From eating of forbidden fruit,
Brother, my brother."

The three ghosts on the sunless road
Spake each to one another,
"Whence came that red burn on your foot
No dust or ash may cover?"
"I stamped a neighbor's hearth-flame out,
Brother, my brother."

The three ghosts on the windless road
Spake each to one another,
"Whence came that blood upon your hand
No other hand may cover?"
"From breaking of a woman's heart,
Brother, my brother."

"Yet on the earth clean men we walked,
Glutton and Thief and Lover;
White flesh and fair it hid our stains
That no man might discover."
"Naked the soul goes up to God,
Brother, my brother."

—Theodosia Garrison.

THE PACIFIC

Established 1851.
FOR CONGREGATIONALISM AND THE CHURCH KINGDOM.

The Pacific is Published Monthly by The Pacific Publishing Company, 45 Ecker Street, San Francisco. Entered as Second-Class Matter at San Francisco Post Office. Yearly subscription, $1.00.

Board of Directors:

F. P. Cole, D. H. Dexter, C. H. Ham, C. L. Kloss, I. H. Morse, G. W. Scott, F. J. Van Horn, C. D. Wilbur.

W. W. FERRIER - - - EDITOR
2716 Hillegass Avenue, Berkeley

Contributing Editors:

HENRY KINGMAN - - Claremont, Cal
JOHN WRIGHT BUCKHAM - Berkeley, Cal.
JONATHAN EDWARDS - Spokane, Washington
CHARLES L. KLOSS - - Oakland, Cal.
CHESTER FERRIS - - Santa Barbara, Cal.
WILLIAM NORRIS BURR - - Pomona, Cal.
RAYMOND C. BROOKS - - Berkeley, Cal.

THE RULE OF THE OLD.

One of the world's great poet's wrote:

"Through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns."

There are, however, many persons who seem not to have come to a realization of this truth. While yet in the land of the living, they are practically dead; they have ceased to grow. This is apt to be the case with many persons advanced in years. It need not be so; every man can keep in touch to some extent with the progress of life on this planet. It requires considerable application to keep well informed, however. Those who do not give themselves to the most careful study of the great questions of the day ought to be slow in declaring themselves thereon, lest they needlessly block the wheels of progress.

In an article in a recent number of the American Journal of Sociology on "The Principle of Balance" one of our modern thinkers, after presenting some thoughts on the subjection of the living to the dead—under the law of entailment or of bequest—indicating how such subjection flouted what we know of life and society, had this paragraph on the rule of the old:

"The rule of the old delays needful adaptations, although to a less degree than the rule of the dead. Generally a man has a rather full set of convictions by the age of thirty so that to allow for developments occurring thereafter calls for a mental effort which few are willing to make. Hence, when the old men monopolize places and influence, readjustment lags at least a generation behind need. Then, too, timidity is likely to grow with age, so that the old lack courage to start changes which they know are necessary."

A few years ago the son of the editor of a daily paper of considerable influence at that time in this country passed from this life into the other life. He was a young man and probably would have been more in the line of progress than his father has been, who still lives on and in his blindness seeks to block many a movement for human welfare.

In his book, "Grow Old Along With Me," Dr. James M. Campbell writes: "An aging person has to make new adjustments for the world of thought. In this realm nothing is stationary. Political, scientific and religious thought is constantly changing. Truths which were supposed to have crystallized into final form have a way of becoming fluid and of taking on new shapes. Goals become landmarks, and unless a man keeps himself adjusted to the new he will find himself living in a world remote from the present."

It is a mark of a growing mind to be able to see God in the new, says Dr. Campbell—"to identify it with the divine order and to make the same wise adjustment to it that was made to the old. To keep in step with the march of human thought is to keep in step with the Infinite."

Life, it has been said, offers but one of two alternatives—to sit by the slowly dying embers of burnt-out fires or to arise and follow the dawn. The call is for pioneers.

"They sit at home and they dream and dally,
Raking the embers of long dead years;
But ye go down to the haunted valley
Light-hearted pioneers.
They have forgotten they ever were young,
They hear your songs in an unknown tongue,
But the flame of God through your spirit stirs,
Adventurers—O, Adventurers!"

THE GOSPEL AND LABOR

One of our journalists has pointed out that, whereas a year ago practically everyone in almost every part of the world was either fighting or working, with great eagerness and unanimity of spirit, today there is everywhere discontent, apprehension, unrest. What is the matter? One thing, clearly, is **the demoralization that follows war**—a familiar fact in history. "Satan loves to fish in roiled waters," as the Simple Cobbler of Agawam put it. A second cause is the selfish nationalism that is asserting itself in Paris and Rome and Tokio—and at London and Washington, clamoring for national conditions and blocking the way to a league of nations. But there is a third cause of unrest, greater than either of these—**the rise of the proletariat,** heralding the end of the old industrial order and the dawn of a new day. It is a day the light of which broke in Judea long ago when Mary sang:

"He hath put down the mighty from their seat, and exalted them of low degree,"

and when Jesus in the synagogue at Capernaum read the words,

"He hath sent me to proclaim release to the captives."

For the Gospel meant from the beginning—a meaning that has too long been kept back—**good tidings to the poor.**

There are many signs that we are nearing the end of the old industrial order, perhaps the end of the wage system itself. The evils of that system have been piling up for generations, centuries, millenniums. The injustice which has been done to the laboring man is not a thing of today, or yesterday, or last century, or last millennium. It has been accumulating through the centuries. It is true that the wage system in the hands of just and good men has often been used humanely and beneficently. But it may be doubted whether the system itself, as at present operated, is inherently and permanently sound—or, in other words, Christian. The reason is that it does not give full play to human powers, nor full recognition to human personality. There is nothing which in the long run creates so deep and lasting a resentment as to have one's selfhood ignored, to be treated as a convenience, a piece of property, a thing to be used. **That is what has aroused the smoldering wrath of the wage-earner.** It has done so because that kind of treatment is a wrong to **human worth,** a shame to **manhood** and **womanhood,** an abasement of **personality.** Such a wrong cannot be remedied by simply improving the conditions of labor. That is a most desirable thing to do, and California deserves very great credit for what it has acomplished in this direction. But that alone will not cure the present unrest. There is need of something that goes deeper. It is the need of a new temper and spirit and aim in the world of industry.

If the old industrial order is outworn and a new and better one is needed, what is it? It lies in one word: co-operation. Democracy means that in the field of industry, production is, in its very nature, co-operative. It is not "you work for me," or "I work for you," but "we work together." Working together does not mean—it cannot mean—that all do the same thing. Nothing would come of that. Nor does it mean that all kinds of work are precisely the same value. It is of more productive value to invent a machine than to operate it, to superintend a factory than to be a watchman Yet, every part of the work shares the same dignity; and every worker ought to be treated with honor and have his just share of the profits. Nothing short of this is human, democratic, or Christian Toward this new industrial order not only the present unrest but Christianity itself is impelling us.

J. W. B.

Instruction alone cannot save a man from destruction.

❁ ❁ ❁

The medicine of the Great Physician tastes bitter only when the system is out of order.

THE NECESSITY COMING UPON INDUSTRY IN THE UNITED STATES.

There are indications that the industrial problem in the United States will be determined more by outside forces than by inside. The course of events in this country industrially during the next few years will be shaped to considerable extent at any rate by the people of Russia, Germany and Britain. No matter what element rules in Russia or in Germany, socialism is to be dominant in both of those countries. And Labor is powerful enough in the British Isles to secure what it demands there. The people of the United States will be compelled to follow, and it may be predicted confidently that gradually, if not otherwise, the whole fabric of industry will be altered during the next decade or two.

The recent national industrial conference in London made it manifest that the fundamental causes of Labor unrest are to be found rather in the growing determination of Labor to challenge the whole existing structure of capitalist industry than in any of the more special and smaller grievances which come to the surface at any particular time.

Unequivocally it was put before the British people by a Labor Commission at that national industrial conference that until the Government was prepared to realize the need for comprehensive reconstruction on a democratic basis and to formulate a constructive policy leading toward economic democracy there could be "at the most no more than a temporary diminution of industrial unrest to be followed by further waves of constantly growing magnitude." It was stated by the Commission: "The changes involved in this reconstruction must of course be gradual, but if unrest is to be prevented from assuming dangerous forms an adequate assurance must be given immediately to the workers that the whole problem is being taken courageously in hand. It is not enough merely to tinker with particular grievances or to endeavor to reconstruct the old system by slight adjustments to meet the new demands of Labor. It is essential to question the whole basis on which our industry has been conducted in the past and to endeavor to find, in substitution for the motive of private gain, some other motive which will serve better as the foundation of a democratic system. This motive can be no other than the motive of public service, which at present is seldom invoked save when the workers threaten to stop the process of production by a strike. The motive of public service should be the dominant motive throughout the whole industrial system, and the problem in industry at the present day is that of bringing home to every person engaged in industry the feeling that he is the servant not of any particular class or person, but of the community as a whole. This cannot be done so long as industry continues to be conducted for private profit, and the widest possible extension of public own-

ership and democratic control of industry is therefore the first necessary condition of the removal of industrial unrest."

The foregoing sets forth what is bound to come soon in the British Isles. In setting forth what must be worked out to bring lasting peace, old-time conservative trade union officials combined with guild socialists and communistic socialists.

The especially noteworthy thing in it all is that the action of the conference at a later date—a conference composed of representative employers and trade union men—indicated a determination to see to it that the Government began at once the work of putting industry on a democratic basis. Among the enactments demanded by this conference is one that will make trade union recognition obligatory upon employers. There was demand also for a permanent national industrial council to advise the Government on all industrial matters. This council to be composed of two hundred representative trade union men and two hundred employers, the same to have a standing committee of fifty, twenty-five trade union men and twenty-five employers.

No one familiar with the trend of events in the British Isles would be foolish enough to conclude otherwise than that far-reaching changes industrially are foreshadowed. There will be more radical alterations in other countries, beginning as soon as there is stability for anything in those countries. The tide that is sweeping over the globe cannot be stayed. Those five thousand business men who met in Atlantic City last December will see a light some day that they did not see at that time. We have read nothing concerning that convention that did not indicate that the reactionaries were aiming to rule again and to have business running once more as it was before the war. The latest we have seen concerning that Atlantic City convention was by Mr. Robert W. Bruere in Harpers' Magazine for March:

"There were few signs there of the spiritual rebirth that seems to have been in process during the war. The feeling against the restraints which the war administration had imposed upon private initiative for private business ends was intense. It was not enough that the President had thrown off the war-time harness; there was an insistent demand for the repeal of the Sherman law, and all other "checks on private initiative." The only war-time enactment which met with unqualified approval was the Webb-Pomerene law, which removed the restrictions of the Sherman Act upon business combinations for the exploitation of foreign trade. But in view of the unsettled condition among the wage-working masses, the most ominous manifestation of the convention was that of class-conscious animosity against organized labor and the advance in status and power which the organized workers had made during the war with the aid and encouragement of the government. The course of events in Europe seemed to have made little impression upon these representative business men. At a time when the stability and healthy democratic growth of our business and economic structure depend as never before upon the development of the co-operative spirit between business and labor, they seemed eager for the abrogation of the enforced industrial truce, and ready to fight to the finish with the trade unions."

Nevertheless there is a new spirit considerably manifest and a leaven is at work that will show itself mightily ere many years.

It is gratifying to learn in various ways that ministers in all parts of the country are applying the gospel to industrial problems as never before. The Church, doubtless, will lag behind as a body as it usually has in the past in great reforms, but increasingly the men in the pulpit are going to get the vision and are going to declare themselves courageously.

IS THE PEACE TREATY CHRISTIAN?

Our deliberate judgment deliberately expressed is that the Peace Treaty is not Christian. It is, perhaps, all that could be expected reasonably at this stage of mankind's development. But to call it Christian is to misinterpret Christianity. The nations of the world are not Christian; they show to some extent an approximation to Christianity. They are on the road toward it. That is all.

The Peace Treaty is one of the most ruthless documents of history. It was framed with entire disregard of the roots of the war, and with a determination to exact from Germany the last pound of flesh. Any action to the contrary has been due to a fear of resultant damage to the nations dictating the course at Paris and not to any desire to be in the least lenient with the conquered foe.

Even preachers of the gospel seek to justify all this by the declaration that to have done otherwise would have made the German people more arrogant and a lasting menace to Europe and to the world. But the only really safe way is to do the right and let the consequences come as they may. That was Christ's way. It sent him to Calvary, but it crowned him with a name above every other name. Some day mankind will be won to his way. This world was destined to be Christ's world, and he will overturn and overturn until the day of realization shall dawn.

AN EASY-GOING CHRISTIANITY.

Much of the Christianity of the present time seems so easy-going as to scarcely partake of the Christianity of the Christ and his first disciples. In view of it one cannot keep from wondering what is going to happen in the world during the next decade or two. We have been much impressed by some thoughts set forth not long ago by the Rev. Dr. Orchard one of the leading British preachers. "The only hope of society," wrote Dr. Orchard, "is Jesus Christ. There is no other alter-

native." And, "It is for the church which believes in him to show that her faith is something more than merely credal—that she is willing to venture all on the faith that he is All." In that connection Dr. Orchard remarked:

"The notion is gradually creeping into the minds of modern Christians that Christianity is not mere respectability. We need to remind ourselves that there have ben times when the prisons were full of the more adventurous and consistent type of Christian, and there is no evidence that these times have finally passed away. In the great struggle of the future we may find persecution returning. Indeed it is very questionable whether any out-and-out Christianity would not have to be suppressed by most modern states today. Therefore the church is compelled to look upon the criminal with somewhat greater sympathy. Christians have been mistaken for criminals. Christ was crucified as one."

Dr. Orchard said further: "Christianity comes to mean nothing definite, challenging, rallying. Persons are converted to Christianity, but they find themselves in a social order which they cannot change and which soon they do not want to change, for they are involved and have invested in it heavily. They may even become, while retaining a great devotional adherence to Christianity, the chief supporters and stoutest defenders of things as they are. They get into places of power, and we have hopes that they may redeem politics and Christianize the administration of the State, but they often degenerate into mere politicians, and in a crisis they will direct their course by State necessities rather than by Christian principles.

"At present Christianity is losing heat faster than it can generate it, pouring its healing waters into desert sand which swallows them up and remains desert still."

And this led Dr. Orchard to express himself further as follows: "Modern biological research, philosophical thought, economic theory, New Testament criticisms, have all combined of late to prepare us for the possibility of sudden movements of an apocalyptic character, history reaching the goal by a leap, humanity making the haven through a storm of unparalleled violence and upheaval, our darkened sky of doubt and confusion suddenly illuminated from East to West by a lightning flash." And finally: "The break up of the very things in which we have put our hope may be, not a hindrance, but a help. The last desperate throws of a mind and order opposed to Christ may only prepare the way for a sudden turning to him. Everything else is failing."

To serve men for Christ's sake, in Christ's name, as his representative, though the service wins no praise, though it is met with coldness, ingratitude, calumny, by those to whom it is rendered—this is the true Christian life.—R. W. Dale, in "Laws of Christ for Common Life."

SAN DIEGO PREACHER QUESTIONS WHETHER THE NEW ERA HAS DAWNED.

In a sermon given on the first Sunday of May the Rev. W. B. Thorp, pastor of the First Congrenational Church of San Diego, made some startling statements and intimations. His topic was "Shall the League of Nations Prove a Fiasco?" We quote him as follows:

'It is now six months from the day the armistice was signed and in all that time not a single thing has been done to the conquered peoples that could be called big or generous or calculated to make for reconciliation. We have stood with our backs to them looking the other way. Their government, tumultuous and uncertain enough, has at least been of the people and by the people, and yet we have ignored it and treated the German people precisely as we woud if the kaiser were still on the throne. We might at least have let the wireless thrill with "Thank God for a Free Germany." For those people's hearts were heavy and their eyes were red with weeping and their souls were very bitter against those who had victimized them, and it was time for words of healing.

"And for deeds? I think so. I do not know how hungry Germany was; all sorts of things have been said. But the editor of the New York Nation, writing early in March from Germany, says that school children of six and seven have the size of three and four, that most children now being born in Berlin are ten-months infants, that babies in the hospitals bear all the marks of famine sufferers, and that not a pound of meat was distributed in Dresden the week he was there.

"I know that some of you are saying, that it serves them right and they should be given a good dose of their own medicine. It is cheap and easy to say that, but it isn't the thing that needs to be said today. The thing that needs to be said is that you can't get good results out of a people under those conditions. Penitence does not grow on the tree of resentment. The Russian do not seem to hate the Germans as we do, for all the dirty tricks that have been played upon them; and the Bolsheviks—well, you know when you are down and out and haven't a friend in the world, if even a dog comes across the street and licks your hand you remember that dog—and so the Bolsheviks got ahead of us. We may not know much about what is going on in Germany today, but even a fool can know this, that the past six months has been enough to create in every German heart a complete and cynical distrust of the Allies.

"And now what else have we been doing? We have been making a very nice draft of a League of Nations, really an admirable thing. With its amendments and improvements even Senator Lodge will have to vote for it. It is a fine world-league with the exception of one thing—only part of the world is in it. It is only a league of the victors in

this war. If all we have got in these six months is an agreement among the victors as to how they will keep peace among themselves in the future, we haven't got much after all. The 260,000,000 people who speak the German and Russian languages may or may not decide eventually to come into a league which they had no voice in forming. They might form a league of their own with a few malcontents among the Allies to join them, and then where would we be? Just where we were before the war, with two alliances confronting each other.

"But that is not all our trouble. From the moment the armistice was signed the high plane of world idealism on which the war was for the most part fought by the Allies seems to have been tacitly abandoned. No wonder President Wilson held up his hands in dismay when he learned of the secret bargains with Italy and Japan. Those bargains could not be carried out without abandoning the whole program of a new world based on brotherhood. He could only plead with Italy and Japan generously to relinquish their share of the loot as a concession to the spirit of the new era. But apparently he has appealed in vain, and the whole thing has been thrown back on the old basis of international bargaining. No wonder Bishop Gore of England says: "I think the aspect of things has never been so dark as it is at this moment. I think the temper of the nations has degraded since the declaration of the armistice to a degree that is almost terrifying.'

"There was never but one way to escape from these dangers and that was the resolute application of the principles of Christ to the whole field of international relations. That is the thing we said we were fighting for, and now in the hour of victory that is the thing we must be big enough to stand for, because it is the only sure foundation. If this League of Nations means that, it will be a glorious success. But if it is coupled with agreements that are incompatible, with that, and if it is a league whose prime object is to keep the German people crushed, it will be one of the colossal fiascos of history. Must it be sadly admitted that the new era has not dawned, because the nations were not ready for it, were not willing to pay the price in mutual sacrifices in the hour of a great victory?"

Our thought turned, after reading the foregoing, to what we have given the readers of The Pacific in the article with the caption "Easy-Going Christianity."

Mr. Thorp declares that nothing that can be called big or generous has been done to the conquered peoples, nothing calculated to make for reconciliation. If that be true it is high time that the church become converted and manifest something other than an easy-going Christianity.

The prefixes of our character are what our parents have bestowed upon us, its suffixes, what we ourselves are.

THE STARVING OF GERMANY.

The statement as to the starvation going on in Germany since the armistice was signed, made by Count Rantzau at Versailles when the Peace Treaty was handed to the German delegates, seems to have come as a surprise to many of our people. Likewise the Associated Press news item conveying this statement by Professor Abderholden:

"The hunger blockade inflicted mortal wounds. Up to the present approximately 1,000,000 persons, chiefly children, are dead as a result.

"The survivors on the average have lost 20 per cent of their weight, which is equivalent to a loss of 50 per cent of their working capacity, because of the continuance of the blockade after the armistice and the national system of rationing.

"The mortality due to tuberculosis shows a horrifying increase."

Months ago there was some outcry in England against this iniquity, but without avail.

When finally, some time in April, action was taken, the relief was only partial.

On the 15th of March The Nation, a London journal, had an editorial with the caption "Raise the Blockade!" We quote from it:

"Will history, assigning to Germany the guilt of making the war, assign to the victorious Allies the equal guilt of making a peace which is no peace, but is sown thick with seeds of hate and future strife? In the terms of the armistice, accepted by the enemy upon the express understanding that the Allies adopted as the basis of the peace terms Mr. Wilson's Fourteen Points, it was provided that while the existing blockade conditions set up by the Allies and Associated Powers are to remain unchanged—the Allies and the United States contemplate the provisioning of Germany during the armistice as shall be found necessary." Four months have passed. The blockade has not remained unchanged. It has been tightened. New trade restrictions have followed the armed occupation, including the prohibition of fishing in the Baltic. The Allies have not found it necessary to provision Germany. Up to the present time they have 'continued to contemplate' it. They have contemplated it in the face of overwhelming testimony to wholesale starvation, for which our press prefers the euphemism of 'under-feeding.' This 'under-feeding' has doubled the mortality for children, old people and invalids in all the cities, and has kept the whole population in abject misery, aggravated by the stoppage of industries due to the refusal of the importation of materials. Now that some hundreds of thousands of innocent lives have been destroyed by this policy of which Britain has been the executioner, the Paris statesmen announce with a gesture of magnanimity that they are preparing—not to raise the blockade, but to ration Germany.

"This resolution, it appears, is not due to any consideration of humanity, or to any regard for

the express undertaking in the terms of the armistice. Two connected causes have operated. The first has ben the fear of infectious anarchy, the second the undermining of the morale of the British soldiers in the Army of Occupation. If there is any shame in the composition of a statesman, it might be touched by this revulsion of the common British soldier against the cold-blooded crime of his rulers. But this tardy decision to pour so many tons of food into the enemy countries in order to prevent starvation and anarchy from advancing further is no remedy. There is only one remedy, if it be not already too late, and that is the immediate and complete raising of the blockade. The wholesale slaughter it decrees is not of course confined to Germany, though we have first cited her case because the broken pledge has there a special application. Half Europe is starving today, including not only neutrals but portions of our own Allies because we have insisted on maintaining and tightening our blockade. Why? A truthful answer to this question would invite a look into the inferno of hate, revenge, rapacity and sheer destructiveness which the dramatic completeness of victory has liberated in the world. Germany is not even the chief victim of this spirit. That is, Russia, whom, because she was so inconsiderate as to substitute a revolution for a war, we decided to punish by the same process of starvation."

On the 4th of April Oswald Garrison Villard of the New York Nation wrote from Paris: "I got so that I could not look into a baby carriage any more while I was in Germany, for I found myself saying to the child: 'You'll probably be dead in four or five months, and I as an American will have to bear my share of the responsibility for your death.'

"Since my return to France many Americans have asked me if the Germans really understand that they were beaten on the field. These Americans are upset because the returning troops went home wearing wreaths and flowers, and were cheered as if they had been conquerors.

"This was, I think, due to a desire to show sympathy and loyalty to the soldiers themselves, and gratitude for the wonderful stand they had made. But I never talked with anybody who did not realize that Germany was not only beaten, but entirely at the mercy of the Allies."

"If one is not absolutely convinced that they are devils incarnate, one cannot help having some pity for them," wrote Villard.

But only here and there has a voice been raised in protest.

At the Protestant Episcopal Convention in New York the last week in April Mr. John F. Moors of Boston, a man whom a New York paper mentions as "one of the foremost citizens of Boston," declared that this country had come out of the war "steeped in hatred." He criticized Drs. Van Dyke and Hillis for preaching bitterness and hate.

AT THE PARTING OF THE WAYS.

Under the caption of "The Parting of the Ways," Mr. Austin Harrison, editor of the English Review, wrote in the April number of that journal: "We enter upon a New Order or we struggle on with the Old Order. We build anew on the basis of the League of Nations or we continue the system that prevailed in 1914, and between these two ways there is no road of compromise."

Mr. Harrison stated in the course of his article: 'Let us, then, harbor no illusions. The League of Nations as orignally planned by the American President will not be." He also pointed out that while the Fourteen Points presupposed a new basic principle of society, the co-operative, they actually underpinned the old basis, the competitive. Mankind being yet somewhat distant from the new basis, the Fourteen Points have dwindled considerably. As The Nation, of New York, remarks: "A treaty has been achieved, but the gods must none the less weep when they consider how the opportunity really to reorganize the world on a sound, humane, generous, democratic, and Christian basis has been flung away."

In the English Review article, from which we have quoted, it was stated as its judgment: "There are only three things to do. First our duty to make a just peace with Germany—no annexations, a settlement of reconciliation which gives the new democratic Germany the opportunity to make good, and immediately to raise the blockade.

Secondly, we must establish a League of Nations of reality by immediately referring Ireland to its court, thereby leading the world in statesmanship and spirit of sacrifice.

Thirdly, we should at once set up a great economic council in Britain to consider the problem of capitalism and working equation between Labor and Capital and the State.

"If we cannot proceed on these lines we shall fail, and it will be left to Labor to found the World's Charter of Rights and create the true League of Nations. The only real question is whether this New Order will come about through strife and turmoil or by process of evolution and co-operative mechanism."

"Woodrow Wilson is the most popular man in China today" said Millard's Review in February. One of the most significant of recent events," was the ceremonies held in Tientsin when Miss Huang, daughter of the Chinese Commissioner of Foreign Affairs, who is a graduate of Kansas University, hurled a bottle of champagne in the Wilhelmstrasse in the former German concession and rechristened the main thoroughfare "Woodrow Wilson." The best selling book in China in the closing weeks of 1918 was a translation of President Wilson's principal war addresses. The first edition was sold out in three weeks. Alas! All is changed now.

CAN THE MODERN WORLD BE MADE CHRISTIAN?

By Raymond C. Brooks.

Can the modern world be made Christian or ought we to abandon all effort in that direction and give ourselves to tasks more easily possible? Can the religion of Jesus not only help us to solve our personal problems, but can it solve also our industrial and political and international problems? What does the religion of Jesus propose to do for and with our modern world and how does it propose to do it? These questions are freshly forced upon us by the present world situation, and become peculiarly urgent because groups of Christian people talk about the enthronement of the ideals of Jesus while world leaders seem reluctant to put to the test the principles of Jesus.

There are at least four classes of people who doubt or deny that the religion of Jesus is sufficient to furnish the foundation for our civilization. There is a relatively small, but thoughtful group, who frankly declare that Christianity is not possible in modern life. The message of Jesus is absolutely out of harmony, so they tell us with modern conditions. If compelled to choose between the utilitarianism of the modern world and the idealism of Jesus, we must choose the former whether we desire to or not. "None of us are Christians" writes a distinguished English philosopher, "we have lived a long time professing a creed which none of us consistently practice. Let us cease to call ourselves Christian because we do not follow Christ." In like vein some are saying that it is foolish to talk about the end of war; that wars will continue while human society endures. They say also, that it is equally foolish to talk about Christianizing business, that it can not be done; that even the most consistent churchgoers do not expect to apply the ideals of Jesus to the conduct of business.

At the other extreme are a group who say with equal frankness, "Christianity is not here to transform the world. It is here in the interest of another world. The Christian is a pilgrim and a stranger. His citizenship is in heaven. This present world is evil, hopelessly so. The real business of the church is to prepare men for another world. The sooner we abandon the effort to transform this present world the better. Let us give ourselves to our appointed task." Chief among this group are the pre-millenarians, a zealous, somewhat dangerous but diminishing body of people—diminishing since the armistice

Larger than either of these groups are the people who accept their judgments like their clothes, ready made, who in times of crisis become onlookers, indifferent to or unmindful of the deeper issues With them the religion of Jesus is a conventional conformity and does not demand from them genuine obedience It is associated with certain incidents in life, with birth, marriage and death and going to church on Easter Sunday, but the long stretch of life through work and play, through joy and the ordinary sorrow is ruled by other motives You recall the caustic remark of a certain English novelist that most of the disciples of Jesus belong to one or the other of two classes, "the wholly worldly or worldly holy." He suggests that the number of the disciples of Jesus who take this attitude are to those who seriously undertake to apply the principles of Jesus as the number of people who sit upon the bleachers are to those who take part in the game.

Still another group tell us that our perplexity comes from the attempt to extend the religion of Jesus into realms where it does not belong. If we look into our New Testament without prejudice we will not find any trace of our so-called social Gospel, so they tell us. Jesus was not interested in that network of social forces and movements of which we hear so much. He was concerned with individuals. He deals with men one by one. Such social transformations as he expected were to come through the leaven of strong, wise and righteous men. We have lost our focus in our concern for industrial and political transformations.

In the face of such divergent judgments can we find our way out? Let us try. At the outset let us recognize that in every generation there are to be found four characteristic abuses of the religious spirit. Each makes the easy mistake of substituting the part for the whole. I refer to emotionalism, formalism, literalism and intellectualism. First, emotionalism or sentimentalism. It was George Meredith who said, "To be sentimental is to enjoy without incurring obligation." The sentimentalist or emotionalist is the one who admires himself because he possesses or is possessed by certain emotions without any serious intent of accepting the responsibility for the action to which they should lead. The formalist takes refuge in the performance of a rite or in the membership in a church. For him the important questions are, "Have you been baptized?" "Are you a member of the church?" "Can you recite the creed?" He forgets that it is far easier to institutionalize the spirit than it is to spiritualize the institution and so the formal becomes for him a substitute for the spiritual. The literalist is concerned not to find out what He means but what His word means. Words are symbols of spiritual realities. The same word spoken by different people may carry different values. The dictionary cannot always satisfy. The literalist in his strict adherence to the dictionary meaning often misses the point. Not until we are more concerned to find out what He means than we are to find out what His words mean are we prepared to study the teaching of Jesus. The intellectualist is constantly tempted to substitute a proposition for a personal relation. To him a doctrine about Christ which one can recite is of more consequence than a loyalty to Christ which has not yet

defined its doctrine He is more concerned to think the truth out than he is to think it in and live it out.

Seeking to avoid these four characteristic abuses of the religious spirit, let us return to the question, 'What does the religion of Jesus propose to do and how does it propose to do it? It proposes to do three things.

In the first place it proposes to transform the characters of men and women until they become Christ-like, not only willing but capable of reflecting his spirit, his aims, his motives. It proposes that we should "grow up into Him in all things." It believes that "the whole creation groaneth and travaileth in pain, waiting for the production of men and women who are Christlike." It is persuaded that all our serious troubles in the world, social, industrial, political, can be traced back to people who have failed to make good. It is sure that to make good is to make goodness. It is convinced that personality is the key to the issues of life. It therefore proposes to accomplish certain results in the personal lives of men. Personality is not easy to define or to describe. Perhaps we cannot do better than to use the familiar terms. Personality means at least self-consciousness, consciousness of power, consciousness of obligation and the power of self-determination. In other words it means one who can say, "I am," "I can," "I ought," "I will." It means one who can say "I am." Christianity proposes to lodge in the consciousness of a man the fact that his deepest self is a Christlike self. Down in the depths of every human soul are great moral and spiritual possibilities. It proposes to so fix that fact in the consciousness of a man that he will no longer identify himself with his moods or with his failures or with his successes. He will not identify himself with what he has been or with what he seems to be. This man who was made to worship and to aspire, to believe and to love, is the man in whom I believe and for whose freedom I am willing to labor. In like manner Christianity proposes to produce and maintain the consciousness of power until men are willing to attempt the apparently impossible; the sense of obligation which is ready to say unhesitatingly in the presence of great ideals "I ought"; and the determination which answers in the presence of every obligation, "I will." This is the first great task set for the religion of Jesus to accomplish and everything else which it proposes to do depends upon its success here.

Then in the second place Christianity proposes to teach men how to live together so that we will help each other instead of hindering, so that friendliness and fairness, justice and kindliness will become habits. The best definition of Christian ethics I know runs in this way, "Christian ethics is the science of living well together according to Christ."

Then finally Christianity proposes to transform the world so that industry and politics and social contacts shall all be informed with and inspired by the spirit of Christ. It believes that there is no permanent hope for the peace of the world until international relations are Christianized.

How does it propose to accomplish these three things? First, through the power of certain rather definite convictions lodged in the minds of men. It believes that we are transformed by the renewing of our minds, that the world is changed by changing the current of men's thoughts. Christianity is a way of living based upon a certain way of looking upon God and upon ourselves and upon the world. If men will once recognize the Fatherhood of God, a Fatherhood great enough to cover all the children of men, the brotherhood of man, a brotherhood great enough to include all races and all nations, a brotherhood that cannot be broken by caste or creed or color, the sacredness of the soul, the supremacy of moral goodness over worldly advantage, love as the sum of wisdom and selfishness as the root of evil, the task can be accomplished. We cannot get the right life without the right thought about life. We cannot fail to get the right life if we maintain the right thoughts about life.

Then it proposes to make habitual a certain quality of spirit, which, if once secured, will drive out evil as the light overcomes darkness. Perhaps it canot better be defined than as a certain quiet and patient trust in the Wisdom and Power and Lovingkindness of the Infinite Spirit, an unfaltering faith in the spiritual capacities of men, an undiscouragable goodwill, freedom from covetousness and a certain splendid passion of love. Given these and everything that ought to be can be.

Can the modern world be made Christian? It ought to be, therefore it can be It will be when a sufficient number of people get the right thought about life and maintain the right spirit in life.

THE INDUSTRIAL SITUATION IN ENGLAND.

Miss Mary MacArthur, the first woman to run for parliament in England, stated in a recent address in New York that a general election might come any time because of industrial conditions. "One million women are out of employment and many more men. The State unemployment donation is no solution. The trades unions and the Labor party are determined to put a constructive policy before the country, and the Government will have to meet it. The State has produced reports by the hundred, but we only have reconstruction on paper.

"When the State donation ceases and soup kitchens open and private charity comes and unemployment demonstrations take place, as they soon will on a greater scale than has ever been known in Great Britain before, upheaval is going to come.

Whteher it will be political or industrial is not yet quite clear. The groups which I represent desire it to take political form, as we think it is possible to have a peaceful revolution. But whether peaceful or not, it is bound to come. Any employer who does not see there are elements of combustion in the English labor situation as well as anywhere else in Europe is but burying his head in the sand."

"The millions paid by the Government in unemployment donations is but money wasted, as the country is getting nothing in return," continued Miss MacArthur. "The Government already has the national factories built during the war in its possession, which they have now put up for sale and in many places already dismantled. We need a million houses and their accessories. We need telephones, we need children's shoes, and various kinds of hosiery. In fact, when one goes into a shop, out of ten things he asks for he is able to get about three. During the war the arts of the nations were destroyed. While we made munitions and equipment for the army production for normal life of the country got behind, and we have it all to make up. We have the equipment. We have the labor. Yet nothing is done. If a visitor from another planet came down and looked at us I think he would think we were managed by lunatics."

Miss MacArthur is one of the leaders in the Women's Trade Union movement in Great Britain. She is chairman of the Standing Joint Committee of Women's Industrial Organizations, general secretary of the National Federation of Women Workers, chairman of the Advisory Committee of the Ministry of Munitions, and the only woman member of the Labor Supply Committee. She stood for Parliament on the Labor Party ticket in the last election before it was made legal for a woman to run, and it was her candidacy which first brought that question to an issue in Great Britain.

VENUS OF THE LEBANONS.

By Loyal L Wirt.

The work of relief in Syria is now in the hands of the American Red Cross. Entering this field about a year ago they now have it finely organized from eight or ten centers. These the American Committee for Relief in the near East will take over just as soon as our workers can assume their new responsibilities. The A. R. C. has confined its relief to Palestine and Syria, and expects, I believe, to withdraw entirely from The Near East at an early date.

Col. Finley R C. Commissioner for this District is now in Beirut and with Major Nichol, local head of the A. R. C., will go on with us to Constantinople in a day or two as soon as the "Pensacola's" cargo of relief supplies for this port can be discharged.

Yesterday I visited the hospital, soup kitchens, industrial relief and bread lines. We saw many distressing sights and heard many pathetic stories, but nothing stirred us more than the sacrificial labors of the volunteer workers.

Today Mr. Partridge, Dr. Usher and I visited an A. R. C. station fifteen miles out in the Lebanon mountains. Let me try to tell you about it.

Our destination was the Antoura Orphanage. For the first ten miles our automobile followed the sweep of the Mediterranean. The landscape reminded me of Southern Italy with terraced hills and quaint stone houses. Large estates with orchards of apricot, orange, lemon and olive were surrounded by stone walls over which the hibiscus, bougainvillea and trumpet flower clambered. Here and there palm trees cut the sky line. The blue sea rolling in upon a rock shore was below us, and above, hillside gardens, terraced and rocky, led the eye up to the dark cedars of Lebanon which stretched away to the snowy peaks.

We came to an out-cropping stratum of rock that followed down a ridge. Where it broke down to the sea, cliffs stood out with bold faces. The road bends around the ledge close to the surf and here we found many inscriptions carved in the rock. One, almost worn away, commemorated the march of the victorious Roman army over this road 2000 years ago. Another set deep in the rock is said to have been obliterated and re-carved a dozen times by succeeding crusaders. A third bears the name of Napoleon III.

This seems to have been the natural gateway from Europe to Palestine and Egypt. The old caravan route, after passing the Cilitian Gates splits at Antioch, the way to Mesopotamia, Bagdad and India passing north of the Lebanon range.

One inscription had just been finished and this we read with quickening pulses. I quote from memory, but in substance it reads as follows:

October XX A. D. MCMXVIII
British Army of Occupation
General Allenby Commander
Assisted by the
French Palestinian Army.
The Holy Land Redeemed.

After skirting the sea for ten miles we struck into the hills, the panorama increasingly wide and wonderful as we passed from one rocky ridge to another. Here and there were hills like round pyramids whose walled up terraces completely girdled them from base to summit. From the sparse soil, vines, mulberry trees, skraggly olive trees and garden vegetables fought for rootage. Peeping from the stone walls shooting stars (cyclamen) and the poppy like rose of sharon were trying to cover nature's meagerness with a mantle of charity. Each hill was crowned with a picturesque stone house; the loftier heights with monasteries, churches or schools, mostly of the Marionite order.

After climbing over 1000 feet in five miles we arrived at an imposing group of buildings perched on a mountain spur, walled in and commanding an inspiring view. Before the war this had been a

Monastic College enrolling a thousand students; now its spacious buildings shelter the Antoura Orphanage, supported by the funds of the A. C. R. N. E. under the direction of the A. R. C. Singularly enough this orphanage was started by the Moslem Turks and conducted by them until the arrival of the British army last October.

Such benevolence on their part however was more apparent than real. Of the 700 or 800 orphans, about one-third were Mohammedans, a smaller number Syrian whose parents had been killed or perished of starvation, while the larger number were Armenian children who had survived the deportations. In giving to them shelter, a single coarse garment and just enough food to sustain life, the intent was to obliterate from their minds all christian teaching and raise them as Turks and Mohammedans. Having spared only the younger children, and these in a pitiful mental and physical state, this purpose would have been accomplished had the Turks remained in power. With the coming of General Allenby and the gallant British forces the Turks fled from Beirut and the Lebanon district.

Many interesting stories were told us of the change of front on the part of the children during those eventful days when the orphanage was taken over by the A. R. C. Little crosses and religious emblems which had survived a hundred searchings and beatings appeared as by magic and were worn openly.

Prof. J. C. Crawford of the American College in Beriut was placed in charge and Miss Bertha Morley of the American Board became the resident matron. These devoted relief workers, now holding commissions under the A. R. C. met us at the orphanage and gave us a revelation in efficiently managed relief work.

The happiest sight I have seen in many a day was 644 clean little boys and girls who have known starvation almost unto death wading into heaping plates of rice and lentils, with all the bread they could eat spread thick with syrup made from the karub bean.

Lessons were abandoned in honor of our visit. Soon boys were spinning tops in the school yard, and little girls were toting rag dolls or spinning yarn with a bunch of cotton in one hand and a twirling spindle in the other.

A very creditable brass band made up of boys from ten to sixteen played for us while the children lined up and marched like little soldiers. When the band played the Armenian national air all stood at attention; at its close Kurds, Turks, Syrians and Armenians alike shot their arms above their heads and shouted "Long live Armenia!" While I was saying to myself "If Armenia is to fulfill that impassioned childish hope America alone can make it possible," the band struck up the Star Spangled Banner and we joined in the children's cheers.

"Notice the boy playing the drum" said Dr. Crawford. Then he led me into the chapel and to a large cross cut in the stone floor. The spot marked the grave of the founder of the College. "Under the Turks" he said "Every Christian child was repeatedly led into this chapel and made to spit on this cross under penalty of the bastinado, starvation, the dungeon and death." I saw the dark, filthy prison later. Then he went on to say, "On the eighth of last October the British troops entered Beirut. That night the orphanage staff left in haste. The next day the Armenian boys took charge of the situation and maintained order. When the children filed into the breakfast room they were confronted by our drummer boy. In one hand he held a small cross which he had toiled half the night to make; in the other hand was a big stick. To every Mohammedan child he said, 'Kiss the cross or take a beating.' All kissed the cross!"

"One day," Dr. Crawford continued, "I brought out new caps for all the boys. A few days later I noticed those worn by the Armenian boys were curiously marked. Capturing one I was not altogether surprised to find it inscribed with the Armenian word 'Revenge.' I called them together and tried to teach them the better way, but I am afraid this generation must first pass away before these bitter memories can be burried." And who can wonder. I saw one little boy who did not look over eight years of age (though he may have been twelve, most of them are stunted through lack of nourishment) who had received 300 blows with the bastinado at one time, 200 at another, and 100 upon still a third occasion. His only offense was an attempt to run away from it all.

While sharing the simple mid-day meal with the twenty-five teachers and helpers of the orphanage I was struck by the tragic face of a young woman sitting opposite who had been introduced as the Kindergarten teacher. She was not eating but sat watching Mr. Partridge who had been placed at the other end of the table. Soon I saw him push back his chair and come around the table to her. Before he reached her she burst into tears. Together they went away. Later he told me the story of Erousiag Mooghalian.

Erousiag is the Armenian word for Venus. Her father had graduated from the College at Sivas of which Mr. Partridge is President. Later he was ordained and became one of the best preachers in that Vilayette. Erousiag also graduated from the College, and then took a special course in Kindergartening. Later she married, had a happy home and was the mother of three beautiful children.

During the summer of 1915 the Armenians of Sivas, together with those of a thousand other cities and towns were driven from their homes and sent out up on the road of a thousand agonies.

For a few days friends and neighbors traveled together, then came the night when Erousiag saw her father, husband, brother and all the leading men of the party—bankers, physicians, pastors, teachers—roped together and led away to the

slaughter yard. She heard many shots The Gendarmes came back alone.

As they traveled on she was robbed by the Turkish soldiers who were supposed to protect them, and charged such extortionate prices for food that her little store was soon exhausted. Then came starvation subsistence upon grass roots, and contention with dogs for the garbage heaps. One by one her three children died in her weary arms. At night she crept out upon the desert, scraped shallow graves in the sand and sat down to weep. "Then was fulfilled that which was spoken by Jeremy the Prophet, saying, In Rama was there a voice heard, lamentation and a great mourning, Rachel weeping for her children, and would not be comforted, because they are not."

The distance from Sivas to the Lebanons is not far from five hundred miles. As the refugees were driven hither and thither Erousiag must have walked double that distance. When the few survivors of the long journey came in sight of the mountains of Syria there was not enough raiment among them to make a pocket handkerchief. In seeking to hide themselves among the rocks twenty women found a cave. Here they remained until Typhus, that most dreaded of diseases, nearly completed the work of extermination. As her companions fell sick Erousiag nursed them until she herself fell a prey to the plague. After days, during which most of the women died, the fever passed and she was able to crawl out of the cave in search of water. A kind hearted Greek found her, took her to his home, and eventually got word to the Presbyterian Mission at Beirut. In the home of an American Relief Worker this exile and wanderer at last found a haven of safety and love.

Erousiag will never be the happy, care free girl of other days; she will never lose the tragedy from her face or her soul, but after two years of kindly treatment she was sufficiently recovered to accept a position as head teacher on the Antoura Orphanage Kindergarten. And here we found her trying to forget the past in service for others.

This is the story she told her friend and teacher who had known her from childhood.

Toward the close or the meal she returned to the table and quietly took her seat. Again I looked into her face—a face which had once been beautiful but now held the lines of a thousand sorrows and I saw there something that trancends beauty, it was the glory of a triumphant faith which accepted the loss of all things, with martyrdom, agony and death rather than deny her Lord, or enter a Turkish harem—either of which would have brought her immunity.

I looked again into the depths of those wide dusky eyes and saw the light that ne'er was seen on sea or land. She had chosen the better part that could never be taken away. Let others curse her torturers—she could and did forgive her enemies. Let others compromise with a difficult command—she was daily doing good unto those who had despitefully used her. Earlier in the day I had seen her in the school yard, a dozen children from the tribes of the murderous Kurds pressing about her—their fathers had slain her father and her children, nevertheless I saw her gather them to her empty arms, feed and comfort and mother them all in the spirit of one who was transfigured not far away upon this very mountain side.

As we entered our automobile and left the main building we came upon Erousiag in a sunny court, around her were 70 or 80 happy little Kindergartners singing their songs, making the seeds to grow and the fledglings to fly. When she saw us she smiled up through her tears and, dropping the hand of a Moslem child, waved us a friendly good bye as we sped down the mountain—to me another Mount of Transfiguration.

Beruit, Syria.

NEAR EAST CONDITIONS AND NEEDS.

Dr. John H. Finley, New York State Commissioner of Education, mentioned in the article by Dr. Wirt as being in Syria as Red Cross Commissioner, has returned to New York. He says by the first of July the American Red Cross will have turned over the bulk of its relief work to permanent relief organizations, such as the American Comittee for Relief in the Near East.

Dr. Finley yisited the Near East twice during the last year to make plans for the relief of the people who for centuries have suffered under Turkish rule, and who were rescued only last year through the British conquest of Jerusalem.

Dr. Finley says: "Unquestionably a vast amount of work of relief remains to be done. For example, one-third of the people in the Lebanon region died of starvation, and when I reached Aintab, north of Aleppo I found the Armenian quarter a mass of ruins, and that where 40,000 Armenians had lived before the war 30,000 had been deported by the Turks, and of that number only from 4,000 to 5'-000 remain alive.

"I was first in the East during the great British drive, and when I returned the armistice had been signed and the English were retiring. I followed the Britishers northward from Palestine and picked up a number of Red Cross people from Egypt. At Port Said there is a large camp of Armenian refugees, who are living in tents. The site was selected because there is more food at Port Said and elsewhere in the region just now.

"I went with the British troops as far north as Aleppo and then crossed the Euphrates and proceeded on my way. The Bagdad railroad to Constantinople is policed all the way by British and French soldiers, the French army including about 6,000 Armenians. Red Cross relief stations were established at Damascus and Aleppo. I wanted to go to Urfah, where Abraham is said to have been born, but the British authorities would not permit it both because they did not consider it safe and because they thought that Turkish revenge

might fall upon any Armenians who might be seen talking with a foreigner.

"At Aintab I learned that Dr. James L. Barton, head of the American Committee for Relief in the Near East, was in Constantinople and desired a conference with me. I started toward him, a journey of 700 miles. I was the first American to make the trip through the mountains since the signing of the armistice. The railroad from Aleppo to Constantinople is entirely completed and its roadbed is in first-class condition.

"I did not remain long enough in Constantinople to study conditions there because I found that the Barton expedition was starting back and it was my object to co-ordinate our work with his.

"The Barton expedition had equipment for fifteen hospitals, great quantities of supplies, and a number of American workers. I found, however, that there was need of a firm hand in Constantinople. The British authorities agreed to take over the hospital work of the Red Cross, and the American Committee, in addition, will supply both medical care and the country's material needs."

It having been rumored that the American Red Cross was abandoning the work of relief in the Near East because of Mohammedan antipathy for the Christian emblem, Dr. Finley states that the Red Cross had received the cordial co-operation of the Mohammedan White Crescent, a relief organization.

"We received a letter from General Allenby, who told us that the work of the Red Cross in Palestine had been invaluable, and asking if it could not be continued." Dr. Finley says, "And as I was leaving, the Patriarch of the Greek Church in Jerusalem, the head of the Moslem Church, the head of the Armenian Church, the Catholic Cardinal, and Dr. Rosenau, representing the Zionists, called to express their gratitude to the American Red Cross."

CHRONICLE AND COMMENT.

Eighty-five per cent of the people of New York City die penniless, after a life time of fairly honest toil. Something better must be worked out.

Dr. A. P. Peck has been awarded the 5th Class Chiaho Decoration for his services to the flood refugees who crowded Tientsin in the autumn of 1917.

South Carolina spent last year $17.84 per capita for the education of white children; $2.16 for the Negro children. The black man is some distance yet from his rights.

Between 1913 and 1918 average union wage rates increased 30 per cent, while retail food prices advanced 68 per cent. The wages of unorganized labor had very little advance.

Twenty-three Chinese women, returned students from the United States held an all-day conference in the Y. W. C. A. rooms at Tientsin recently to consider the problem of how to use in the church the leadership of educated women.

"Wahs have done heaps for the colored race," remarked a Negro woman in Washington recently. "The civil wah set us free and this wah has made us ladies.'" A Washington woman who was making inquiry among colored folk for some one to do housework for her, received reply from one, "Just look in the glass, madam, and you will find what you are looking for." The world has been moving some of late, and it is likely to move some more. No one can tell what shape anything will assume in the next decade.

The Pennyslvania Railroad Company is employing many Negroes and has room for more. The finest feature is that the men are advanced as soon as they are fitted for advancement. There are already several gangs of carpenters with colored foremen. Another significant incident of late is the employment entirely of colored women by a Chicago mattress factory. The workers from mechanics down are women. The manager says: "The change surpasses my most sanguine expectations. We are receiving a full day's work for a full day's pay."

"The future of the Republican party hangs on what it advocates in the next congress" says Congressman Baer of North Dakota, a Republican who is endorsed by the Non-Partisan League. "If it reflects the reactionary sentiment there is likely to be a quick turn of affairs, and even the prospect of a new national party formed from the progressive elements from both parties. The Republican party, to meet the demands of the times will have to be rejuvenated and plain statements made against old politicians who have not come up with the times; there must be spokesmen in the party from all groups, laborers as well as manufacturers, farmers as well as bankers. A Washington correspondent writes: "Mr. Baer is a figure at the Capitol for several reasons. He represents progressive sentiment in America—some might call it, radical—which believes in and practices reforms by ballot. He has no patience with the extremists or socialists who advocate force instead of legitimate remedial methods heretofore upheld by them. He believes that the example of the Non-Partisan League, which has brought about a complete change in the government of North Dakota without so much as a snowballing, should be held up before the left wing of the reds before their destructive policies take further root."

The river of the water of life leaves no stagnant pools.

* * *

The helmet of salvation is apt to be disfigured with a plume.

NEW BOOKS.

The One Society. By Frederick Lynch. This is a book of interesting recollections by one who has had the good fortune to come into contact with many eminent men and to be enriched by them. Many will be grateful to Dr. Lynch for sharing these experiences with them through this book. Concerning Edward Everett Hale we quote a remark made the last time the author saw him. Being asked how he kept so young and continued to do the work of many men, Dr. Hale replied: "Every morning when I get up, I say, 'You are a child of God,' and I open my heart to God and the power comes in. All is ours, for we are God's children." Of Dr. T. T. Munger Dr. Lynch says: "He was my real theological seminary." As one of the prophets of the New Theology, we are told that he presented it so positively, so religiously, that his congregations and his readers felt that it was gain not loss." In the pulpit his voice had "a cadence like great music," and his style was "the finest English of any preacher we have had since Channing." Of Dr. Amory H. Bradford it is said: "He saw the world through a rosy mist of pitying love. * * * His life was an incarnation, for it was the daily expresion of a heart possessed of God." Among the other persons in this Book of Recollections are: Phillips Brooks, Richard Salter Storrs, Andrews M. Fairbairn, George P. Fisher, Silvester Horne, Joseph H. Choate, Charles Wagner, Samuel J. Barrows, Baroness Bertha Von Suttner, Rowland Gibson Hazard, John Hunter. **Fleming H. Revell Company New York; $1.25 net.**

The Christian Approach To Islam. By James L Barton. No other book affords such an understanding of the Mohammedan World as this by Secretary Barton of the American Board. It surveys the past and present of Islam and sets forth the opportunity and the obligation now fronting Christendom. One seventh of the peoples of the world are Moslem; and Mohammendanism is not only a religion, it is a form of government. Mohammedanism never claimed that it is a spiritual religion, that it brings God to men or lifts men to God," says Dr. Barton. "Emphasis has always been placed upon the system or organization by which men were able to make themselves right with God, and upon the political order that provided a government for all who came under the sway of the caliph." This book tells of the changed attitude in recent years toward Christianity. "Old prejudices seem to be breaking, and the Mohammedans are beginning to see that Christianity has something which they do not possess and which is necessary for moral, intellectual, social and national advance." "God as conceived by Islam offers no social hope or social goal to the world. Once a lone Monad, now an inscrutable despot, predestining men to paradise or to hell according to a mere whim—faith in him is not calculated either to warm and inspire the heart of the individual or to guarantee to man the realization of a social ideal, or even to inspire in him the desire for it." * * * * "The God of the Moslems is feared but cannot be loved, since he in turn never loves." Mohammed, it is shown, laid out before his followers no flowery paths of ease. "His call was to a sturdy and exacting religion, demanding the sacrifice of self to a marked degree in order to attain unto the paradise of the faithful. **Pilgrim Press, $2.00.**

Morale. By Harold Goddard. We have heard much about morale since the great world war began. The need for it is as great as ever. It is as the author of this book says: "The old struggle of men to subdue men must be converted into the new struggle of man to subdue nature—and his own animality" Indeed it is to this in a degree theretofore unknown that the war has brought mankind. We all are soldiers of civilization; and, quoting the author, "Loyalty, devotion, sacrifice, and the rest of the patriotic sentiments and affections must be enlisted in the cause of civic progress as they always are in the cause of military victory." Going back into history Mr. Goddard writes: "The period following our civil war was the most sordid in our history. For four years we fought to free the slaves, and when the task was finished we proceeded to surrender ourselves, more abjectly than any slaves, into the hands of political pirates and industrial brigands. Walt Whitman, seer that he was, prophesied what was coming. It took but a few years to bring the fulfillment of his words. These words therefore ought to come as a terrific warning to us today, standing as we do on the threshold of an age which, unless our wills decree otherwise, will witness their second fulfillment on a new and gigantic scale." These are some of the morales considered by the author: Health, Collective Consciousness, Hitting Force, Thirst for Adventive Skill, Team Work, The Passion for Justice, Loyalty and Devotion, Creative Power—and these are "not military virtues alone" "They are the stuff of which any peace that is not stagnation must be shaped. They are the raw material of Utopia itself." We read these words in the letters of young French soldiers: "More and more, in the face of all those who have struggled and fallen, in the presence of the mighty effort which has been made, my thoughts turn to the France tomorrow—to the divine France which is bound to be. * * * * When war is over and I go home I must be a changed being. I shall have no right to be as I formerly was—or the lesson will have been in vain." We read and meditate on these and similar things and then turn to the world as it is now that the war is over and question whether more fearful cataclysms will not come ere men stand ready to put into practice the plain God-given lessons of the war. **Morale!** Where is it on any large scale as yet? **George H. Doran Company, New York, One Dollar Net.**

A Century of Moravian Sisters. By Elizabeth Lehman Myers. Pictures of life as it was lived by the Moravian Sisters in Bethleham, Pennyslvania A group of old stone buildings on Church Street in the quaint old town of Bethlehem, Pennsylvania, has long been an attraction to persons visiting that town. The women who lived in them —the Moravian Sisters—came from various parts of the world—from Europe, from North America and South America from the West Indies. "Cultured women of high degree, women of lesser degree, but just as sweet and gentle, and women of the working class, strong and willing but with the same desire for spiritual uplift—all these have dignified the old houses with the graciousness of their living." The author of the book says to us that if we who follow her back into the years can get a real understanding of the kindliness, the whimsicality, the oddity which covered sincerity, the sympathy, above all the child-like trustfulness of piety of these old sisters, she will not have delved into the diaries and records in vain. **Fleming H. Revell Company; $1.50 net.**

The Tragedy of Labor. By William Riley Halstead. This "Monograph in Folk Philosophy" is an interesting, able, and timely consideration of industrial questions. Democracy, the thought throughout is, "will not come to its own until it articulates with the last man, and puts an end to special privilege, and monopoly, and all kinds of exploiting." The author looks on both sides of the industrial problem and packs a large amount of thought- provoking matter into 107 pages. He considers Appropriation, Private Property and the Wage, The Opportunity to Make a Living, The Community and the Classes, The Economic side of Socialism, and The Soil. In the chapter on "The Soil," there is a hint of what would befall the nation if they who till the soil were to combine and manifest the unsocial spirit manifested frequently by other classes. The author's prayer is that his country may be delivered from the owners and tillers of the soil driving down the road in a juggernaut car. However, they may be goaded to it. "At the close of the war of the Rebellion wheat sold at two dollars and forty cents and the loaf then was twice as large as the ten cent loaf is now, because then the miller and the baker and the grocer were sublime independents, as the farmer is now. Farmers have not yet learned to protect themselves from a manipulated market. It is destiny for any class which makes no prices and sets no terms to be thrown under finally. The farmer is yet averse to any organized economic defense of himself. His numbers are too great to build for himself, without difficulty, an industrial guild. But suppose he should unionize himself. * * * * Suppose a wave of solidarity should sweep through his ranks and he should by concert of understanding refuse to bring his stuff to town? He is the best prepared man on earth for a general strike. He would not ask for much but to be let alone. He could supply himself with food." Woe to the world if it is not permeated soon with the altruism of the Man of Nazareth! **The Abingdon Press, New York, fifty cents net.**

The Sunday School Century. By William Ewing, D.D. The author states that it is difficult to ascertain where the first Sunday-schools of the new world were formed, or even the first of the Pilgrim faith, but that the first Congregational school was probably the one organized in Bath, New Hampshire, in 1805. The first in Boston was organized in 1812 by a teacher in a week-day school. Its first library, consisted of twelve copies of Watt's Shorter Catechism, twelve copies of Divine Songs for Children by the same writer, twelve Hymn Books for Infant Minds, twelve New Testaments and six Bibles. After a brief history of Sunday-school work in general in the first two or three decades of the century attention is turned to the development Congregationally, and this is traced down through the years to the present time, and we have in brief the story of the Congregational Sunday school and Publishing Society in all its wide reach across the continent for many years. Pictures of its district superintendents adorn the pages of the books along with those of the national officers. Therein we look into the faces of these among others: Samuel Greene, Loyal L. Wirt, Edwin J. Singer, Howard N. Smith, H. P. Case, John H. Matthew, Charles H. Curtis, Miles B. Fisher, John L. Maile, J. R. Knodell. As to that Washington veteran, Dr. Greene, it is said: 'It would be difficult to overestimate the devoted services of Dr. Samuel Greene for 23 years in the territory and new state. With unflagging zeal he devoted his splendid executive ability and foresight to organizing Sunday-schools and bring Christian training to multitudes of young people. Many of the schools which he planted have become the most useful churches in the state." **The Pilgrim Press, Boston $1.50.**

"SONGS IN THE NIGHT."

The new book by the Rev. Dr. Malcolm McLeod, pastor of the Collegiate Church of St. Nicholas, New York City, is well named "Songs in the Night." It is dedicated to all his "comrades in the school of sorrow." Throughout it is a message of consolation and enheartenment. On one of its pages he tells us that "Christianity is a manifesto of hope from start to finish"; that "it was born with a song and it has been singing ever since." Nevertheless, "A good deal of our music, it must be confessed, is in the minor strain. It is sung in four flats instead of five sharps. We say sullenly: 'It's God's will and I suppose I must try and give in.' But that is not the better way. That is not the turning of the statute into a song. The Psalmist does not say, 'I call to remembrance my sigh in the night.' It is not my sigh but my

song. The statute does not become a song until it sings in our life and becomes a joy. As William Watson puts it in his lovely ode to the skylark:

'My heart is dashed with griefs and fears,
My song comes fluttering and is gone;
O, high above the home of tears,
Eternal joy, sing on.'

"And then the most beautiful thing of all about hope is that, like faith, it is in the night time that it sings the sweetest too. Night is a symbol of affliction. Hope brings a joyful feeling of deliverance into the very darkest hours. It is not so very difficult to warble our little ditty in the day. It is natural to sing when the sun is shining and the sky is clear Think of Habbakkuk, 'Although the fig tree shall not flourish, neither shall fruit be on the vines, the labor of the olive shall fail and the fields shall yield no food, the flock shall be cut off from the fold and there shall be no herd in the stalls.' Well, that is surely a very dark and a very desperate outlook. And what does he do about it? Does the old prophet give up What is the sequel? What does he say? Listen! This is what he says: Although all these things are so, yet I will rejoice in Jehovah, I will joy in the God of my salvation.' That is sublime. That was a real song in the night.'

'I heard a voice in the darkness singing
(That was a valiant soul I knew)
And the joy of his song was a wild bird winging
Swift to his mate through a sky of blue.

'Myself—I sang when the dawn was flinging
Wide his guerdon of fire and dew;
I heard a voice in the darkness singing
(That was a valiant soul I knew).

'And his song was of love and all its bringing
And of certain day when the night was through;
I raised my eyes where the hope was springing,
And I think in his heaven God smiled, too.
I heard a voice in the darkness singing
(That was a valiant soul I knew).'

The articles in this book it is evident were first given as sermons. Accompanying each topic is a fitting passage of Scripture. The topics are in the main taken from or suggested by some familiar hymn. Among the topics are: "Drop thy Still Dews of Quietness," "E'en Though it be a Cross that Raiseth Me," "Towering O'er the Wreck of Time," "We Will be True to Thee till Death," "I Yield My Flickering Torch to Thee," "We Turn Unfilled to Thee Again," "Awake My Soul, Stretch Every Nerve."

"Oh it is a wonderful thing to see the invisible," says Dr. McLeod. "Moses saw the invisible and he endured. Luther saw the invisible and out of the invisible came the Reformation. David Livingstone saw the invisible, and because of that fact greater thing to have eyes in the soul. It is great thing to have eyes in the body, but it is a far greater thing to have eyes in the soul. It is glorious to be able to pierce through the crust of things and get down to inner values. Glorious, because only then do we see the glory." **Fleming H. Revell Company, New York; $1.25 net.**

BY AEROPLANE TO JERUSALEM.

Upon the invitation of Major C. E. H. Medhurst, Commander British Palestine Flying Squadron, L. L. Wirt and G. R. Carrier of the American Committee for Relief in the Near East made on April 11th a 200 mile flight from Jaffa to the Jordan, circling Jerusalem three times. First at 8,000 feet above a belt of clouds, next at 5,000 feet, below the clouds and again at 1,000 feet. They attained an elevation of 11,000 feet over the Dead Sea, and were in the air two hours and three minutes. Major Medhurst piloted in person the three planes.

While flying low over Jerusalem Mr. Wirt dropped flowers on the new Soldiers' Cemetery, and copies of an Easter message from British Military Headquarters and the American Red Cross Hospital. His companion, Mr. Carrier, in an accompanying plane, photographed with a "movie" camera the whole Judean panorama from the Mediterranean to Bethlehem, Jerusalem, Mount of Olives, Jericho, Jordan Valley and the Dead Sea.

The message dropped reads as follows:

Peace be within thy gates and prosperity within thy palaces, O, Jerusalem!

From the skys which look down upon the Holy City and upon the advent of the first Easter in 1,000 years upon which those who bear His Name may freely approach the Tomb of our Lord without fear and without reproach, two Americans—members of the American Relief Expedition to the Near East, which comes from the Western Continent bringing gifts and sympathy to those who have suffered and are in need—venture to drop upon the City of David this expression of their deep satisfaction (a satisfaction felt throughout Christendom today) in the triumphant redemption of the Holy Land, and the promise of religious freedom and human brotherhood here and everywhere.

To the gallant officers and soldiers of the British Army of Occupation who, in the spirit of the knights of old, spared these holy shrines and lifted the Cross above the Sword for all mankind, they offer, in the name of one hundred million fellow countrymen this word of sincere appreciation.

Upon the graves of the noble dead—now being gathered from the hills and plains where they fell to rest upon Olivet's brow—we drop from the Syrian skies these flowers, in grateful remembrance of those who counted not their lives dear unto themselves in an unselfish cause. History will give them immortal remembrance! And not these alone, but those others also held in equal honor

who lie in unknown graves from Dan to Beersheba.

(Signed) LINCOLN WIRT,
G. R. CARRIER,
Members American Committee for Relief in the Near East.

Mr. Carrier and Dr. Wirt return home soon to show the pictures and tell the story of the work of the Near East Commission.

PACIFIC COAST NOTES.

The Rev. Dr. Robert Freeman, pastor of the First Presbyterian Church of Pasadena, has been invited to preach for the Fifth Avenue Presbyterian Church, New York City, May 25—with a view to the pastorate, so eastern papers state.

✣ ✣

A Seattle friend of the Pacific writes of the Rev. Philip E. Bauer, who is pastor of Fairmount Congregational Church, Seattle: "Doing splendid work—almost phenomenal." Easter Sunday Mr. Bauer had the joy of welcoming 87 persons into fellowship, 48 entering on confession of faith.

✣ ✣

The Bancroft Library at the University of California contains about 65,000 works published with reference to the Pacific Coast from Alaska to Panama. It has many books dealing with the Spanish Southwest. In Spanish manuscripts the Bancroft Library is especially rich.

✣ ✣

Following the call to Dr. Aked from Plymouth Church, Seattle, came one from the First Congregational Church of Kansas City. Dr. Aked expected to be in Kansas City about May 15 and to give decision that week. When here in San Francisco he seemed inclined toward Kansas City.

✣ ✣

The Rev. W. W. Willard will give the baccalaureate sermon at the Oregon State Normal School on Sunday, June 15. Dr. Willard has been supplying for First Church, Portland, for several months. Our leading Pacific Coast churches needing supply work the last two years have been fortunate in that Dr. Willard was available.

✣ ✣

An attractive addition to the Portland public library building is the out-door reading room—a lattice enclosure banked with shrubs and Oregon roses. Tables and chairs stand on the graveled earth. It will be utilized also for the story-hour for the children who seated on straw woven mats will listen to fairy stories and other tales.

✣ ✣

The Pacific School of Religion is having the work and claims of the ministry presented to the consideration of college and university students at the time when graduation classes are about to be sent forth. The Rev. Samuel C. Patterson is on a tour among the higher educational institutions of the Pacific Northwest, and the Rev. W. F. Morrison and Professor Tolson are in Southern California and Arizona.

The Rev. Dr. E. S. Chapman, the veteran Anti-Saloon League worker, has been supplying for St. John's Presbyterian Church, Berkeley, for several months. His four score years have not lessened his power in the pulpit, and his interest in all things pertaining to the welfare of men and women everywhere is as great and as inspiring as ever. Dr. Chapman has long done and is still doing in California a work that will abide.

✣ ✣

The Rev. R. S. Emrich, for many years an American Board missionary in Turkey, and who was in California for some time recently in Armenian Relief work, died at Aleppo last week, from influenza. He left the homeland only a few months ago to minister to the stricken Armenians at first hand and was stricken en route. Mrs. Emrich was about to take departure from Massachusetts for Turkey when a cablegram came telling of her husband's death. Hearts all over the land go out to her in this great bereavement.

✣ ✣

Northern California's first contribution of a thousand dollars to the Jubilee fund of a million dollars which the Woman's Christian Temperance Union of California is raising has been given by Mr. C. L. Van Buskirk of Lodi. He will be the first person in California to receive a note of thanks from Miss Anna A. Gordon written with the pen which Acting Secretary of State Polk used when he signed the proclamation which declares the National Prohibition Amendment part of the constitution of the United States. Secretary Polk used several pens to write this historic signature, but gave the first one to Miss Anna A. Gordon, National President of the W. C. T. U.

✣ ✣

We are hoping that some Pacific Coast Church will secure as pastor the Rev. J. C. Cromer who was visiting in California recently, but who will be for a time at his old country home at Middletown, Indiana. Mr. Cromer closed recently a pastorate of nine years at Vermillion, South Dakota, the seat of the State University. This, in part, is what the South Dakota church said concerning him on his departure: "A faithful and tireless worker, full of energy and enthusiasm, his preaching is as fresh and forceful and helpful as when he began his work with us nine years ago. His merry manner, ready sympathy and constant kindnesses have endeared him to all his associates. His strong and winning personality, combined with his splendid social qualities, makes him a good leader for the younger as well as for the older people. At all times during his work here harmony and reasonable co-operation have prevailed."

✣ ✣

President Nash of the Pacific School of Religion attended the "Inter Board Conference" at Cleveland, Ohio, the first week in May, called by the Inter-Church World Movement of North America. He was greatly impressed by the spirit of the conference—what was said and done and planned in

the interests of Christ's kingdom. There was a large and representative attendance, about 500 in all. Invitations were sent out to the officers of the national judicatory bodies of all the evangelical Protestant denominations in the United States and the officers and members of the Boards of Home Missions, Foreign Missions, Church Erection, Ministerial Relief, Religious Education, Young People's Work and Temperance; also to presidents of denominational colleges and seminaries, and the editors of all church papers, and the officers and members of interdenominational bodies.

✣ ✣

In a recent sermon on "Self Pity versus Self-Discipline," the Rev. Albert W. Palmer of Central Union Church, Honolulu, remarked: "There is always more in the picture than you see when you are sorry for yourself. * * * Self-pity is never true. * * * The most popular kind of self-pity is the telling of our woes—especially all the symptoms of our diseases over and over again in such a whinning voice that we live through all our past sorrows—as though the present ones were not sufficient. * * * * How often you hear people who are in the depths of self-pity speak of making martyrs of themselves. But the curious part of it is that the real martyrs never did make martyrs of themselves! They were radiant, courageous, uncomplaining because they were serving their fellowmen and their God! He who learns to serve his fellow loses half his misery. Get our and do something for somebody else and keep on doing it uitil you come home cheerful and content—this is a most practical prescription for self-pity."

✣ ✣

In a Pacific Coast letter in The Christian Register, a Boston publication, the Rev. Bradley Gilman, pastor of the Unitarian Church at Palo Alto, writes: "In his Blossom Day address at Saratoga Senator Phelan did all he could to widen the breach between this country and Japan. I am told that he is trying to retain the Labor Union vote. But any intelligent observer of Pacific Coast affairs ought to be able to see that admission of a few thousand Chinese and Japanese working peoelp would make life much more cheerful for thousands of Caucasians here, and in no way imperil American interests. Assistant workers in homes are much needed. At present, prices for such workers stand at about sixty dollars a month and board and lodging. I have a woman friend near this town who pays that sum a part of the time, and a part of the time she chops her own wood and does her own washing and cares largely for three children. Last week I went to call on a brother minister and found him doing the family washing. Another minister in an adjacent town is doing the regular work of a carpenter, in order to put his newly-bought church edifice into habitable shape. He is a cheerful man and he quotes Saul the tent-maker of Tarsus. But I suspect that homiletical requirements for the Apostle to the Gentiles were very different from what they are in the Church life of today."

✣ ✣

A school founded some years ago in the Pacific Northwest by a Congregational home missionary is described as follows by the New York Post: "A school where all expenses may be paid in brawn and brain is the Intermountain Institute at Weiser Idaho, to which no boy or girl has ever been refused admission because of lack of funds. Most of the students pay $100 and work out the rest of their expenses on the farm, but one may give all money or all work, just as he likes. The institute was opened in 1900, but went on so unosentatiously that even the people of Idaho knew little about it until it was brought to public attention by the bequest of the late Mrs. Russell Sage, who left $200,000 to this school. Intermountain Institute was founded by the Rev. E. A. Paddock on a homestead claim. A clapboard shack, 18 by 24, was the first biulding erected, and students and teachers did their own cooking, housework, and farming. Now the institute is almost self-supporting, flour, meat, and vegetables being obtained from the school ranch, which contains 2,200 acres of land, most of which is cultivated and the rest used for pasture. Material wealth has never been the aim, yet the value of lands and buildings is to-day estimated at $800,000. There are more than twenty buildings, including a gymnasium, domestic hall, the concrete shop, a blacksmith shop, saw rooms, a Carnegie library, science hall, band practice rooms, plumbing department, print shop, greenhouse, dairy, silos, and horse barns. Intermountain Institute does not compete with the public high schools, but was established and is maintained only for students who could not otherwise get an education."

✣ ✣

The Rev. W. R. H. Hodgkin, an Episcopal clergyman, tells in The Pacific Churchman some of his experiences as a "Y" worker at Camp Fremont. To the question, "Did you do any distinctively religious work?" he replies: "I was living a distinctively religious life all the time or else failing to do so." He states that it was only through the opportunities furnished by movie work, candy and ice cream selling, etc., that religious work could be done. The "Y" man differed from the chaplain, he says, in that he was with the men all the time; he had his meals with them, he was with them at their play and all day long except at drill. On the other hand the chaplans have many advantages for usefulness not possessed by the 'Y' man.'" Mr. Hodgkin says that it was a new and excellent experience—this being with the men so constantly. "As a rule our daily life makes but little impression, but in the Army Y. M. C. A. the secretary's daily life is a constant help or hindrance to the soldiers' religion. The 'Y-Man's' religion was just as much

on exhibition when he was selling candy at the end of a long day, culminating in a six-hours' rush at the counter work, as it was in leading a Bible class." One of his valuable experiences Mr. Hodgkin tells as follows: "The 'Y-Men' and the chaplains were of one and the same mold, except as already indicated there were very few clergy of our Church in the 'Y' at home, and of course no Catholic clergy. * * * All the various types of individualism were represented. And it was just in the variety of expression that the value of the experience came to me. The value to me was not that I could conduct a more dignified service to which but few would come, but that others could conduct a servoice of song and prayer, very informal, to which many would come. The value was that I could see serious men at the serious task of winning men to Jesus Christ; and these men differed in their methods of presentation, just as we do in our own church. It is idle to pretend that I enjoy every type of service used and theology preached in our parishes even around San Francisco bay. The fact, however, remains that somebody else likes that which I dislike."

✣ ✣

A second edition of the new book by Dr. James M. Campbell, "The Second Coming of Christ," is out. The first was printed only two months ago. The Rev. Dr. Clarence True Wilson writes of this book in the California Christian Advocate: "This book on Christ's advent is just the volume the church has waited for to lead it out of the bog of pre and post millennium. He avoids all the pitfalls that our ardent advent writers are stumbling into. He writes the clearest and most classical English, his arrangement of the contents of his book is a model in the art of book making, he doesn't slap at his neighbor's beliefs and so raise the bristles of religious controvery, but gives his positve message to the world as he finds it revealed in the Scriptures in the illuminating commentary of history and in the depths of a spiritual experience. You never catch him translating the term that means the "The end of the age" by the words "end of the world,' as though a round world could have an end, or the word "parousia" which means the presence of Jesus with his Disciples, by the future coming. He makes it not a hope, but an experience. He clearly proves the second advent to have occurred when it was predicted to occur, namely, at the close of the Jewish age, and while some who heard the prophecy were still living. That generation did not pass away until all things were fulfilled. The book is the outcome of a life-time study and careful investigation, and it will illuminate any mind that comes to it seeking light. It ought to circulate in every congregation that is troubled with advent questions. After all his arguments and explanations of the various messages of the New Testament books, Dr. Campbell has put a unique feature in as a last chapter, a catechism on the second coming of Christ, with 43 definite questions answered. The reading of the book is a spiritual tonic and a clarifying vision of what the church will ultimately believe—when it is saved from that precipitancy of judgment which has identified every war and every political change in the world as a possible second coming of Christ, as though a promise to be fulfilled in that generation, could now be fulfilled at this late date."

✣ ✣

"The Seattle General Strike" is the title of a pamphlet in which is given the history of the strike in Seattle in February in a way somewhat at variance with the daily newspaper accounts.. Our readers know of course that they are at liberty to accept whichever side they choose. Among the statements in this pamphlet is the following: "There is no doubt that large numbers of business men in Seattle believed the view that has been sent broadcast throughout the nation, that it was the action of Mayor Hanson in bringing in machine guns, increasing the police force by six hundred men, and deputizing about 2,400 citizens of all varieties with the right to carry guns, that stopped a bloody and violent revolution in the Northwest." But the declaration made as to that in this pamphlet by the "History Committee" of the General Strike Committee" is that no revolution was planned or intended; that the strikers, realizing that 'they had nothing to gain and everything to lose by a riot in the streets,' organized at once for law and order, and counseled the same throughout. It is stated further: "It was a strike in the calling and conduct of which, contrary to statements made widely throughout the country, no I. W. W. had any part.' This applies apparently to the voting and calling of the strike, for it is added: "Yet the strike affected more organizations than those in the American Federation of Labor. Organizations of the I. W. W. also struck at once, and sent word that if any of their members proved unruly they themselves would put them out of town and keep them out, as they intended to show the A. F. L. that they could co-operate in a strike without causing disorder. Since no disorder of any kind occurred in Seattle in connection with the strike, it would seem that they were as good as their word." The president of the Port of Seattle is reported as having said of Mayor Hanson after the strike in a speech in Washington: "He is a pretty good fellow and a mighty good advertiser, but he lost his head completely. He spent $50,000 of the taxpayers' money for extra policemen who were never needed. Tacoma spent no money and Tacoma had no trouble." We quote the following statement as to what really stopped the strike: "Pressure from international officers of unions, from executive committees of unions, from the 'leaders' in the labor movement—even from those very leaders who are still called 'Bolsheviki' by the undiscriminating press. And, add-

ed to all this, the pressure upon the workers themselves, not of the loss of their own jobs, but of living in a city so tightly closed." We are told in the pamphlet that the vast majority of the persons who participated in the Seattle strike did so in order to express solidarity, that this was the most important reason for the strike, and that in this they succeeded no matter in what other ways they lost; that what they learned will be of great value to them and to workers in general. Our inference is that this pamphlet from which we have been quoting was written by Anna Louise Strong, daughter of the Rev. Dr. Sidney Strong, pastor of the Queen Anne Congregational Church.

WHITMAN COLLEGE AND PRESIDENT PENROSE'S QUARTER CENTENNIAL.

Whitman College at Walla Walla, Washington, will celebrate the quarter centennial of President Penrose's administration, June 6th to the 10th.

On Sunday June the 8th at 11 a. m. the Rev. Dr. Raymond C. Brooks of the Pacific School of Religion will give an address on "The Religious Foundation and Significance of Whitman College."

At four that afternoon there will be exercises at Whitman Mission, Waiilatpu, at which time addresses will be given by Superintendent Baird of the Washington State Conference, one of the members of the Washington Yale Band, and by the Rev. Austin Rice of Wakefield, Massachusetts, formerly pastor of First Church, Walla Walla.

That evening Dr. Cope of Chicago, Secretary of the Religious ducation Association, will speak on "The Future of Religious Education."

During the days to follow there will be several important addresses, among them:

"The Development of Whitman College in Twenty-five Years," by Professor Bratton; "Whitman College as a Part of the Educational Life of the Northwest," by President Suzzalo of the University of Washington; "The Place of the Small College in Education," by President Garfield of Williams College; "How May a College Promote Ideals of Democracy," by President Pritchett of the Carnegie Foundation for the Advancement of Teaching; "Values to be Sought in Framing the College Curriculum," by Samuel B. Capen of the United States Bureau of Education.

PACIFIC UNIVERSITY AT FOREST GROVE OREGON, HAS A NEW PRESIDENT.

At a recent meeting of the trustees of Pacific University at Forest Grove, Oregon, Robert Fry Clark, who has been acting president for some time was elected president. The Weekly Index, says:

"Dean Clark has been Acting President of the University since 1917, and during that time has accomplished a great deal of good for the school, carrying it successfully through some very trying situations, and closing last year's record without a deficit in spite of hardships brought about by the war. His capable, energetic school work, his cheerfulness and good-will have been a great help to the school and gained for him the respect and love of students and faculty.

"Prof. Clark came to the University in 1915 from Chicago, succeeding Prof. M. Proctor as Dean. After his graduation from Oberlin College, Dean Clark took a five-year post-graduate course at the University of Chicago. He taught fixe years at Central College, Huntington, Indiana, and for five years was principal of Washburn Academy at Topeka, Kansas. He also taught one year at Colgate University, New York.

The future of Pacific looks bright with Dean Clark at the head and the Board are very hopeful and determined to push the work. They voted an increase of salary to every member of the faculty. More intensive plans for new work are to be made at a meeting next month.

"The Secretary of the Board of Trustees, Napoleon Davis, a graduate of Pacific in 1883 and a trustee since 1893, the same year in which Dr. Bates became connected with the College, writes very encouragingly to Dean Clark. He says: It is true that Pacific University is having a somewhat difficult task just now, owing to many adverse circumstances over which no one seems to have had control, but the school has a future and is bound to take on new life very soon. The efforts in the cause of Christian education in Pacific University, and now covering a period of 70 years, have not been made in vain. The school is no longer an experiment. It is well known, and favorably known too, throughout the entire north west. The Alumni are doing their duty as graduates in proportion to their number as acceptably as graduates of other and larger schols and those going out later will, no doubt, improve upon the work of the older members."

FIRST CHURCH, SAN FRANCISCO, CALLS WASHINGTON PASTOR.

First Church, San Francisco, has given the Rev. Dr. James Logan Gordon of Washington, D. C., a unanimous call, and he has expressed a willingness to come here in June, spend a few weeks with the church and give a decision. Dr. Gordon has been pastor of the First Congregational Church at our national capital the last three years, where he has drawn large congregations, and where he has been doing a work highly satisfactory in every way. At Winnipeg, Manitoba, he did for many years a great work.

One of the most readable books of sermons in recent years is the one by Dr. Gordon put forth by the Fleming H. Revell Company in 1914—"All's Love Yet All's Law." In one of the sermons we find this: "The demand today is for the fighting saint. Fighting editors who will not sell out to a political party. Fighting preachers who do not shiver in the presence of a millionaire. Fighting college profes-

sors who would rather think than wear fetters of gold. * * * Oh, for consecrated carelessness! Oh, for consecrated recklessness! Men who don't care what men say. Women who don't care what women say. * * * Young men who don't care what the world says or does or fails to do, so long as they are conscious of the fact that they are keeping step with the music of heaven and marching with the heroes of all the ages."

From a sermon on "The Power of a Strong Personality" we quote the following: "That is a bright day in the history of the world when a great soul is born into it. His name is 'John,' wrote the speechless priest, and with the birth of the wilderness evangelist the name 'John' became a title of power. John Huss, the Luther before Luther, John Wickliffe, 'the morning star of the Reformation,' John Calvin with his vision of the sovereignty of God, John Bunyan with his dream of the city of God, John Wesley and a new evangelization for the race, John Knox, the incarnation of Christian patriotism."

In the sermon on "Love's Golden Chain of Law" we read: "Health, peace, and power depend on a perfect vibration between the mind of God and the mind of man. When two pianos, in perfect accord, are in the same room, one repsonds to the vibrations of the other. The law of spiritual power is harmonious relationship with the spiritual world. An electric car moving on a dead level is off. It is then out of touch. The secret of power is to have the conditions right. The old saints 'agonized' in prayer, but the secret of power is not 'agony' but harmony. 'Get right with God' says the plain-spoken evangelist. 'In tune with the Infinite' is the phraseology of the cultured penman. A Scotchman standing on the top of the Cheviot Hills and pointing northward over Scotland and southward over England and eastward over the German ocean, and then backward over hill and dale, remarked to his boy: 'God's love is as great as all that.' Then said the boy, 'We must be standing right in the middle of it.'

'There sometimes comes to soul and sense
The feeling that is evidence,
That very near about us lies
The realm of spiritual mysteries.'

"There is a science of the soul. Each soul is an exact center in the spiritual universe. Through thought-vibration we may be in constant communication with the invisible realm. Spiritual forces enwrap the soul as the air hugs the body. A man can expand his soul just as he can inhale the vitalizing atmospherical substance which we call air. We are surounded by the spiritual. God is nearer to us than the breath of the body. In Him we live and move and have our being."

The way to get even with an enemy is to give him the advantage.

NOTES AND PERSONALS.

First Church, Oakland, welcomed 46 persons into fellowship on Easter Sunday, 31 uniting on confession.

Plymouth Church, Oakland, welcomed twenty-four new members the first Sunday in May, 14 on confession.

Mayflower Church, Pacific Grove, received nine persons into membership on Easter Sunday, six entering on confession of faith.

Sunday, May 18, the Pacific School of Religion baccalaureate sermon will be given by Dr. Brooks in the pulpit of First Church, Berkeley.

Fifty-four persons were received to membership in First Church, Berkeley, the first Sunday in May. Twenty-three united on confession.

According to latest report Plymouth Church, Oakland, need only $2,400 more to have its thirty thousand dollar indebtedness fully pledged.

The Rev. M. A. Martin, having recovered from his illness at Hermosa, California, is now in charge of the Congregational Church at Humboldt, Ariz.

Sunset Congregational Church, San Francisco, welcomed seven persons into fellowship at a recent communion service. The Rev. J. Brereton is in charge at Sunset.

Thus far this year the Congregational Church of Redlands has had 61 accessions, 41 on confession. Thirty-nine of the 50 received the first Sunday in May came on confession.

The Rev. S. C. Patterson has given several very interesting addresses, since his return home, drawn out of his experiences on the battle-front and in Ireland and England.

The graduation exercises of the Pacific School of Religion will take place on Tuesday, May 22. Annual address will be give by the Rev. Dr. Patton, pastor of the First Congregational Church of Los Angeles.

The Rev. E. Owens has been called to the pastorate at Suisun, and has resigned at San Mateo where he put in five years of fine service. Before entering on the work at Suisun, Mr. and Mrs. Owens visit in Eastern Washington, a former field.

The Rev. B. C. Preston has returned from his religious work in Europe and is again in charge of the Palo Alto Congregational Church. He gave a highly interesting address at the recent annual out-door meeting of the ministers of San Francisco and vicinity.

Upper Bay Association meets at Martinez this week: Addresses as follows: "Today's Call to Faith" by George E. Atkinson; "Reconstruction—the Catchword of the Hour," by T. H. Dodd; "The Leaders of Tomorow: Our Duty and Challenge,"

by L. C. Watson; "The World's Supreme Need: the Church's Supreme Duty," by C. H. C. Jackson; "The Challenge of the World's Opportunity," by F. J. Van Horn.

At a series of Easter-tide services held by the Congregational Church at Glendale addresses were given on the following topics: "The Spirit of Service,' by the Rev. Howard D. French; "The Spirit of Prayer," by the Rev. E. P. Ryland; "The Spirit of Fatherhood," by the Rev. Carl S. Patton; "The Spirit of Sacrifice," by the Rev. J. H. Lash; "The Spirit of Love," by the Rev. John L. Maile; "The Spirit of Missions," by Miss Miriam Woodberry; "The Spirit of Decision," by the Rev. W. J. Marsh. These neighboring pastors spoke on week day evenings. The Sunday preceding the first of these addresses, Dr. Willisford, the pastor, spoke on "The Spirit of Aspiration" and "The Spirit of Yearning." Palm Sunday his topics were: "The Spirit of Victory" and "The Spirit of Sonship." Finally, on Easter Sunday, the morning topic was, 'The Spirit of Hope." In the evening "The Spirit of Music"—a cantata, "Redemption Song," being rendered then.

PARK CHURCH, BERKELEY, AS A COMMUNITY CENTER.

Soon after the coming of its new pastor, the Rev. Norman W. Pendleton, Park Congregational Church, Berkeley, decided on his advice to broaden its scope, making itself a Community Center—planning to become an aggressive, constructive force in the community for intellectual and material development as well as for spiritual; to minister to men's bodies as well as to their souls, seeking an all-round health and happiness, in other words, wholeness, which is really the only holiness. Wide-spread announcements to this effect were made along with an outline of means and organizations and methods with which they hoped to be thus serviceable; the church building, with its fine auditorium and several halls and rooms suitable for a variety of meetings, was offered to the community for use by all public-spirited organizations on arrangement with the trustees, and all in all it was made evident that Park Church was in Berkeley with a whole-hearted desire to be of use. Of course results began to be at once, and after three months it can be stated that the response has far-excelled expectations. The congregations have been the largest in the history of the church. A series of seven "Community Get-to-Gethers" have attracted large numbers of people of the community—attendance ranging from two hundred and fifty to four hundred and twenty-five. Twenty-three persons have been received into church membership. The increased budget has been met, all bills to date are paid and there is a balance on hand.

The way to perpetuate the memory of yourself is to forget yourself.

LOS ANGELES NOTES.

By James D. Eaton.

The seventh annual "retreat" at Avalon of our pastors in Southern California, for the week following Easter, was attended by a larger number than ever before, with a registration of sixty-eight ministers. A few laymen, like the elder Hahn of Pasadena and Schweitzer of this city, and two or three ladies, adding Miss Woodberry who went over to address the gathering, made a total of seventy-five pilgrims. The time was divided as heretofore; the mornings being given up to intimate conference and prayer on "Round Top" the afternoons to recreation, and the evenings to public meetings in the Congregational church. The first one of these was notable for its novelty of method and the general participation of the ministers, every one of whom had to give his name, his place of birth, his present charge, and tell why he came. It appeared that ten of the number were from Ohio. Altogether it was an exceedingly revealing meeting, under the lead of Moderator Day of Whittier.

Additions to the churches of this city at Easter, or near that date, so far as reported, were as follows:

	Conf.	Letter.	Total
First	14	34	48
East	3	0	3
Pico Heights	8	3	11
Plymouth	7	7	14
Mt. Hollywood	14	26	40
Colegrove	22	8	30
Messiah	18	5	23
Bethany Memorial	29	5	34
Lincoln Memorial	1	3	4
Grace	0	2	2
Hollywood	8	7	15
Gethsemane, Armenian	2	2	4
Manhattan	18	1	19
	144	103	247

Dr. James M. Campbell states that the comparatively large ingathering at Manhattan Beach "was largely the fruit of the pastor's preparatory class which had been held for six weeks before Easter." He added: 'I believe that the work has deepened as well as widened, and that there are better things to come." Rev. E. Sinclair Smith of the Colegrove Church had carried on a similar work of preparation with a class, which furnished twenty of those received on confession.

Our people at Manhattan Beach took great delight in celebrating their pastor's birthday on the 12th of May. The object of their loving attention said to your correspondent: "It marked my 79th milestone on the onward and upward way. There was the sacrificial gift of a purse of money, and gracious words of appreciation which," (he added in his beautiful spirit of humility), "I would feel happier about, if I only knew they were deserved." On that very day in the morning, was held our Mon-

day ministers' meeting and the brethren were led by Dr. Edwin P. Ryland in a prayer of thanksgiving for all that Dr. Campbell has been and is to the churches of Christ, and of intercession for still richer blessings to be bestowed upon him who is so bountifully bringing forth fruit in old age.

The Rev. Dr. and Mrs. Dexter D. Hill were unwilling to have public notice taken of their completion of fifty years of married life; and so there did not occur the formal "Golden Wedding" which their friends and admirers would have been glad to arrange for. However, the day did not pass unmarked after all; for Mrs. Hill accompanied her husband to service in their church of the Messiah for the first time in six years, she having been detained at home through frail health.

On the evening of May Day, Rabbi Isadore Myers lectured in Trinity Auditorium to an assemblage that had been invited by card, on the subject "Who Crucified Jesus?" with the sub-head, "Proving that the Pharisees, the only real Jews, took no part whatsoever in the Crucifixion." The rabbi claimed that the high priests, Annas and Caiaphas, were tools of the Roman government, "arrogant and greedy politicians, all Sadducess, who differed on many vital points from the Pharisees." The lecturer seemed to think that he was giving to Christians a bit of news, when he declared that "Crucifixion was a Roman and not a Jewish mode of execution," and that "the right of capital punishment was taken away from the Jewish Sanhedrin as soon as Judea became subject to Rome." But he did offer a real novelty when he further said: "The Pharisees showed themselves friendly to Jesus. They paid him the respect due to a Jewish teacher, and on one occasion they saved his life," ignoring the record of his terriffic denunciation of the "Scribes and Pharisees, hypocrites." He closed with this appeal: "Truth, honor, justice and religion appeal to the hearts and the consciences of Christian teachers and preachers, to stop teaching the children in the Sunday schools the old, cruel myth that the Jews crucified Jesus. thus planting the seeds of prejudices in their minds. Jesus was not crucified by the Jews. He was crucified by the Romans." It is interesting to note, that the "Man of Nazareth" has come to be so central a figure in the faith and life of the great Christian world, as to make Jewish leaders today anxious to relieve a group of their ancestors from the odium of having persuaded the Roman governor, who found no fault in the religious revolutionist, to deliver him to the soldiers to be crucified, on the false plea that he was seeking to overthrow the rule of Rome in Judea. Of course right-minded Christians do not for a moment hold Rabbi Myers and his co-religionists responsible for what fanatics so long ago did to one who wrought only good to their nation.

The "Rose of Sharon" blooms under the frosts of winter as well as under the smiles of summer.

THE POMONA PILGRIM PLAYS.

A correspondent of The Christian Commonwealth reporting a recent interview with Mr. John Drinkwater of the Birmingham (England) Repertory Theatre, quoted a well known English clergyman as saying: 'If I preached for a thousand years I could not preach so good a sermon as that which I heard when I went to see Drinkwater's drama, 'Abraham Lincoln.'" It is doubtless true that people in large numbers who are bent upon enjoyment are easily satisfied with cheap or mediocre productions offered them at most of the play houses; but evidence accumulates that there is a growing demand for good plays well produced, or at least that people will respond in encouraging numbers to plays intended to teach life's deeper lessons. The power of the stage is increasingly recognized, and the church will not be the last to make use of this opportunity to win men into ways of finer thinking and living by means of dramatic art.

Mr. G. K. Chesterton has confessed that when he was in a city office "the figures in the ledgers simply would not remain figures, but turned into knights in armor, broke into song, and added together produced such arithmetic as mathematicians have never seen." William Orr Wark, the pastor of Pilgrim Church, Pomona, is a man somewhat of the Chestertonian type in this particular, his intellectualism and his poetic sensibilities, however, yielding more readily to the mastery of the spiritual as set forth by the Great Master of Spiritual Truth, Jesus the Christ. "I have never written a line of poetry in my life," I heard him say not long ago; but he is as full of it as a delightfully fragrant flower is full of sweetness, even though it may not, as it exhales, take the form of rhyme and meter. Come in touch with him when his true self is turned outward and the magic of his poetic nature will grip you at once—if there is any poetry in your own soul to respond to that in his.

Impressed by the thought that has grown into a strong conviction that in sacred drama the church has an effective means of speaking its message, Mr. Wark made search some years ago among leading publishing houses for productions of this sort that he might use in his work in Pilgrim Church. He could find nothing that would meet his purpose. Surprised at the dearth of such productions, and more than ever awake to the possibilities for good through the use of the sacred drama in church work, he set himself the task of writing a drama that could be presented by the talent in Pilgrim Church augmented by a little help from Pomona College. It was about two years ago that Mr. Wark's first sacred drama, "The Ten Virgins," was presented to a Pomona audience on Sunday evening, and later it was reproduced at Claremont, the seat of Pomona College, but four miles from Pomona. There could be no doubt of the success of the venture after the first presentation. The familiar Bible story brought to the eye by living scenes in a setting as nearly as pos-

sible faithful to the time when the story was first spoken moved many hearts with a new sense of the Master's purpose in its utterance.

Some months later Mr. Wark's second drama, "The Prodigal Son," was presented on a Sunday evening in Pilgrim Church. This, too, was well received, and there was no little evidence that, by means of it, the desired impression was produced.

And now, just after Easter, the minds and hearts of our Pilgrim people are a thrill with the effect of the scenes that were brought before us on last Sunday night in a third sacred drama, "The Greatest Story of All." This is the the shortest, simplest, and yet is considered by many the best of Mr. Wark's three productions of this sort. The cast includes but nine characters, though the chorus choir somewhat augmented for the occasion was used not only to lead the congregation in the singing of Easter hymns, but in the candle-lighting climax which ended the play in an impressive recessional.

"The Greatest Story of All" is the Easter story. Its purpose, as Mr. Wark has explained, is "not to relate the story of the resurrection of Jesus, but to show the effect of certain incidents, experiences and testimonies upon persons who came in contact with Jesus." There is no impersonation of The Great Central Figure in the resurrection story. Phineas, the healed cripple at the pool Bethesda, is the leading character. This part was taken by Mr. Wark, the first time he has appeared in the role of actor in any of his dramas. Others who make up the cast are Omar, an aged shepherd of Bethlehem; Joanna, Mary the mother of James, and Mary Magdalene, women at the tomb; Jazer and Jashub, two scoffing thieves; and two Roman soldiers. One of the most impressive parts of the play is the soliloquy of Phineas, who recalls the scene of his healing at the pool and his impressions of the one who healed him.

The effect of the candle-lighting in the darkened room as the climax of the service gave an impressive picture of the obligation of the followers of the risen Christ to make "the greatest story of all" known to all peoples. As Phineas exclaims, "I have lighted a light that shall go round the world!" he lights candles in the hands of the other participants, and they in turn pass the light on to members of the large choir about fifty in number, who, in a prolonged recessional finally depart from the room followed by the participants in the drama. With the strains of the recessional hymn dying away in the distance the benediction is quietly pronounced by the assistant pastor, and the audience disperses under the spel of a new sense of the reality of the resurrection story.

Thus closed at Pilgrim Church an Easter Day of great uplift. Large audiences were present at all the services of the day. A special Easter offering of $250 was received to be applied to the fund of Pilgrim Church toward a scholarship in Pomona College. W. N. B.

CLAREMONT NOTES.

W. C. Merritt.

One of the Sundays in April was a long-to-be remembered Missionary Day in Claremont Church. At the morning service Secretary Dr. H. H. Kelsey, gave an inspiring address to a large audience on the work of the American Board in Turkey. His great map of Asia Minor brought home the strategic importance of the field for world conquest. In the evening Dr. George C. Reynolds of Van presented another phase of the work in that wonderfully interesting field. He went to Turkey fifty years ago, and has been identified with that work ever since. He told the story of what had been done during those years in a most interesting way. Some parts of it were replete with pathos, and his appeal for the 400,000 Armenian orphans was very effective. At the age of eighty he expresses the desire and hope of returning to the care of some of those orphans, in whom he has so deep and personal an interest. Pomona College and Claremont see and hear many of the choice, the worthwhile, and some of the great speakers, singers and entertainers, and in that our people are indeed highly favored. That afternoon a statesman missionary discussed the "Problems of the Near East" before a good audience in the College chapel. He is Dr. Frederick G. Coan of Persia. Born in the field and giving his life to the work there, with a statesman's vision and an encyclopaedic knowledge of lands, people and history, he speaks with authority and power upon the situation in the Near East. His outlook shows a good opportunity there for the United States as mandatory if it should be offered to her, with a great future to those lands and peoples who may thus be given a chance.

Writing of missionaries and their work suggests our Claremont Misionary Home which is a young institution doing an important work for missions in its line. It was incorporated in 1915 and at once began its work. It now owns a block of land beautifully situated, and has two cottages upon it of its own, and has a permanent lease of a third owned by Pomona College, given for that purpose. It was organized "to render the largest possible service to the missionary and his family when in the home land." It anticipated that one such service , and possibly one of its most important, would be to care for children sent to the home land for their education. As a matter of fact that has scarcely been asked for. The development of high grade secondary schools in the mission fields has provided for the college preparatory work very largely, and the call has been for furnished cottages for families when home on furlough. With these they have not been able to meet the demand.

Every year more families have applied than the Home could furnish cottages to. And this "service for the missionary in the home land" is a most important one. The fact is, we plan for the mis-

sionaries in the foreign field a great deal better than we do for them when they come home for their year of needed rest. The conditions of health, climate, educational facilities, church and social privileges are finely met here, and we believe Claremont will be increasingly sought for homes by them. And the Home has been organized to help meet this need. Other cottages will be added as fast as the money for their erection can be found. Several additional cottages can be accommodated upon their block. Under its plan of work the Home is able to provide very comfortable furnished cottages at less than one-half the rent at which similarly equipped, privately owned, cottages can be had, and that means a large annual saving to the missionary, and there is a very small cost for fuel, which in some places is a heavy additional tax. The Home is seeking gifts for cottages and endowment. It has built one cottage upon its Annuity Bond, and correspondence is solicited along these lines.

The college has entered upon the last term of the year and Commencement week with its varied program is the goal. Owing to the disturbed and broken year, because of the war and the "Flu," the senior class this year is not as large as last, but a good number will graduate.

PASADENA.

Palm Sunday, First Church, Pasadena, had the pleasure of a sermon by the Rev. R. R. Meredith on "God's Will and the World's Great Problems." Eight persons were received into membership at the April communion service. There was large interest in the seven weeks' campaign of mission study which closed the last of April. There were classes for men, women, young people, and children.

LONG BEACH.

Easter, April 20th, came to the Long Beach church on a morning radiant with Nature's richest charms which seemed to heighten the glories of this sacred day.

The three services of Easter were proceded by a week's observance of Lenten meetings which were marked with tenderness and spiritual power.

First of all on Sunday was the 8 a. m. communion, largely attended, and made memorable by the addition of 48 to the membership, 12 uniting on confession of faith.

At 11 o'clock to an overflowing house came the uplifting service of song and a sermon by the pastor, Rev. Henry Kendall Booth. The subject of his discourse was "The Permanence of Personality." Declaring at length the development of human personality as the supreme thing in life, the preacher in earnest, searching words presented cogent, convincing arguments for the immortality of the soul.

An appropriate closing of the exercises of this high festival of the church took place in the evening, through the presentation by the church school of the "Pageant of the Resurrection."

BAKERSFIELD FIRST CHURCH.

Springtime of this year, has been full of interesting events for the people of Bakersfield First Church. On March 28th and 29th the Kern County Association met in the fine, new building and held interesting and profitable sessions on Friday afternoon and evening and all day Saturday. The Ladies' Aid Society served dinner at noon on Saturday, to about one hundred people at 75 cents per plate.

The program committee was fortunate in securing two of our national secretaries as speakers, Rev. Frank L. Moore and Miss Miriam Woodberry. Their addresses were heard with much interest, as were those of Dr. Kenngott and Miss Sarah Bundy of Los Angeles. On Sunday, the 30th the new church was dedicated to the worship of God and service of mankind, in a fine and impressive manner with a large audience in attendance. A feature of the service was that there was no appeal for funds, as all had been provided for, except a loan from the Church Building Society, payment of which is assumed by the church. The Ladies' Aid Society provided the furnishings.

Several beautiful memorial windows are already in place, and others are being planned—one, especially for Mrs. Fuller, the pastor's wife, who entered into rest, Feb. 13th.

The church people place this window in memory of her deep interest and faithful work in the church.

One of her sons, has had a rich and beautiful carpet, laid in the auditorium, as a memorial for her.

The baptistery was dedicated by the immersion of twenty-six persons from the Wasco and Rosedale churches on a recent evening.

Funds are being raised for an onyx baptismal font.

Special services were held during Passion Week the pastor using for his subjects, the titles of the windows now in place, "Christ Knocking at the Door" and "Christ the Consoler," while "The First Eastern Dawn" was used for the early service. Easter morning. There were sixteen admissions to the church, at Easter, ten being by confession. The new pipe organ will soon be in place.

The members of the church and congregation hope to use the new building with its comforts and conveniences, for an enlarged work in the community and a steady growth in spiritual life.

SAN JOSE.

Easter Sunday eight new members were received into the mebmership of the First Congregational Church of San Jose, seven on confession of faith and one by letter.

Rev. R. H. Baldwin, who has been acceptably supplying the pulpit for the past six months,

preached his last sermon April 27th, and Rev. Augustine Jones has been engaged to supply until the return of the pastor, Rev. E. A. King from France.

STOCKTON.

The church at Stockton apparently has completely regained the ground that was lost during the influenza epidemic. The missionary spirit is being strongly emphasized in preparation for the new budget which is to be raised by May 11th. 11th.

Although the Knight Templars did not worship with us this Easter, as they have for many years past, our audience was just as large as afore time. Fifteen were received into the fellowship of the church. Five of these were on confession of faith and three of the five were adults who came by baptism. Two more were received on confession of faith the first Sunday in May.

The pastor, Rev. Harley H. Gill, was recently invited to go to France under the auspices of the United Committee of War Temperance Activity. After a very thorough consideration, the church voted that they considered it his duty to go and released him for four months, two of which will be required in making the journey and two in speaking to American soldiers "Over There."

It seems that the liquor men have been carrying on a propaganda among the soldiers to the effect that prohibition was "put over" by a few radicals at home while they were fighting for Freedom. To counteract this several speakers are being sent across each month. Former Governor Hanley of Indiana, Daniel Poling of Boston, Clinton M. Howard of Rochester, New York, and Clarence True Wilson of Washington, D. C., are some of the speakers being sent.

The pulpit of the Stockton Church will be supplied by Rev. John W. Gealey during the pastor's absence.

ADIN.

In spite of the work being broken into on account of scarlet fever the general interests of the church have moved steadily forward.

On Easter Sunday three were received into the church.

A drive for membership in the Christian Endeavor Society brought the membership up to 90.

The Junior Christian Endeavor have received the certificate rating them a superior society. A young peoples' chorus has been organized which render faithful service. Congregations are good at both Adin and Lookout.

At Lookout, where it was said men would not attend church, fully half of the congregations are men.

The Revs. J. R. and Nellie Shoemaker are in charge of at Adin and Lookout.

WOMEN'S MISSIONARY MEETING.

The summer meeting of the Northern California W. H. M. U. and the Northern California Branch of the W. B. M. P. will be held in the Richmond Church, San Francisco on Thursday, June the 5th. There will be morning and afternoon sessions with luncheon served by the ladies of the entertaining auxiliary.

Richmond Church is located at Seventh and Geary Streets and is reached from the Ferry Building by the Municipal cars "A" or "B" allowing 30 minutes for the trip from that point. From Third and Townsend Station take north bound cars and transfer at Third and Kearny to either cars "1' or "2" which go out Clement St. one block from Geary. Allow 45 minutes for the trip from the station.

A good program is promised. The mission fields at home and abroad are full of most interesting developments in these days, about which we should keep informed; and this last meeting before the vacation time is unusually important. Let us have a large delegation from neighboring counties.

IN MEMORY OF FREDERICK H. MAAR.

The Rev. Frederick H. Maar, who passed into the other life on the 12th of April, 1919, left a record of devoted service such as all his friends will delight to hold in memory.

While a student in the Pacific School of Religion, Mr. Maar went out to Niles and did a work there which the venerable Dr. Holbrook wrote of in The Pacific as unprecedented in his observations. Soon after his graduation from the School of Religion in 1890, on the 18th of September in that year, he was ordained and installed at a service memorable in Congregational annals in California. The Rev. L. L. Wirt wrote of it in The Pacific as a service unusually beautiful and inspiring, remarking: "The whole occasion with all the events which led up to it made the gathering one of peculiar interest. The church at Niles is the distinct outcome of the newly-installed pastor's loving and beautiful service. A little over a year ago there was nothing to mark the religious interest of the place, not even a Sunday-school. Hand to hand work, indefatigable perseverance on the part of our brother, coupled with an opportunity, have wrought happy changes"

At the same time Mr. Maar conducted work at Mission San Jose, four miles from Niles. Concerning this, Mr. Wirt wrote: "Almost as much can be said of Mission San Jose. In the same length of time and through the labors of the same faithful servant this church has erected a house of worship, than which few of its size are more beautiful and more conveniently arranged; while the spiritual walls of Zion have been strengthened as well, and the hearts of the people drawn close together."

The work so splendidly begun by Mr. Maar at Niles was carried on by him in the same loving and devoted way up to July, 1896, when he resigned to accept a call to Redwood City. In The Pacific for January, 1896, we find an article by Dr. J. C. Holbrook of Stockton under the caption of "A Notable Example," in which it was said: "By far the pluckiest church and congregation in California is at Niles, Rev. F. H. Maar, pastor. A few years ago they purchased a school house and fittted it up handsomely inside, and added a tower and a bell—making of it a very neat and commodious house of worship on a lot given by the railroad company. Afterwards they built one of the prettiest parsonages in the state, to which they have made recently an addition. Although the village is small they have never asked for or received a dollar's help from either the Home Missionary Society or the Church Building Society."

It was with great reluctance that the church at Niles voted to accept Mr. Maar's resignation in June, 1896. The ecclesiastical council which met there on the 7th of July, 1896, had this finding in part:

"We note with special appreciation the terms of affection and confidence which this church has used respecting its retiring pastor and the corresponding terms in which the pastor speaks of the church. We record our gratitude to God for the good work which our brother has been enabled to do here and in the adjacent fields of Mission San Jose and Decoto. We find it difficult to see how a dissolution of relations so delightful can be for the best. We consent to it in the spirit of the church itself, for the reason given by the church, not otherwise.

"Brother Maar's call to another field where his opportunities will be fully equal to those afforded in this field, and his strong conviction that in the call the Master himself has opened a door and bids him enter, with the added fact that the work in these two churches has grown too large for any one man, **and can scarcely be differently arranged while Brother Maar remains**—these considerations stated with frankness and emphasis by our brother himself, lead us to coincide with the action already taken by the church, and to say 'The Lord's will be done.'"

Seven fruitful years at Redwood City followed, and then the record as The Pacific had it on the 29th of October, 1903, was "Last Sabbath was a sad day in the Redwood City Church. Its beloved pastor, the Rev. F. H. Maar, preached his farewell sermon before leaving for his new charge in Oakland. The congregations were large at both services, and sorrow and regret were expressed on every hand, the tear-filled eyes speaking more than words of the deep affection of this people for their departing friend and pastor."

Seven years as student worker and as pastor at Niles! Seven years also at Redwood! A work in each field such as to give him a lasting place in the hearts of all with whom he came in contact! Then again seven years—each time the sacred number—in fourth Church, Oakland.

As at Niles and as at Redwood, so also at Oakland, we let the pages of The Pacific tell what his work was, and how he was enshrined in the hearts of the people. It was there told by one of the members of the church how "with one voice and spirit" there was conveyed to Mr. Maar their gratitude "for the self-sacrificing devotion with which he has placed the work of the church before all other interests," their appreciation "for all the kind and unselfish service he has so lovingly and unsparingly rendered," their "respect and admiration for his sincerity and devotion to the cause which it has been his joy to serve, and to manifest in his daily life," and "assurance of a continuation of the love with which he has bound himself to us with hooks of steel."

We do not believe that the history of Pacific Coast Congregationalism can furnish a finer service than this beloved brother rendered for twenty-one years. His service, however, did not end when in 1911 he retired from the pastorate because of increasing ill health and wracking pain. It will long be remembered what an example he was to all, through the remaining years, of patience in great suffering and of faith alway in the benignancy and beneficence of God. As a pastor he enriched life; in his years of suffering he enriched it also. He will go on enriching life on the other plane of existence, for his was a Christly soul.

For some time in 1909 and 1910 the Oakland Tribune contained on Saturday of each week "A Brief Sermon for Busy Readers." In March 1910 Mr. Maar contributed a sermon on "The Divine Estimate of Man." With reference to the incarnation of Christ he asked: "What is the meaning of his incarnation if it be not to teach us that humanity is so related to the divine that it is capable of receiving and embodying God himself?" That is what our brother did in his loving lovable life—he embodied God. It was so all his days—in sickness as well as in health, and so his was throughout a beautiful ministry, one that will live long in the memory of all who knew him.

"I heard a voice in the darkness singing,
That was a valiant soul, I knew.
And his song was of love and all its bringing,
And of certain day when the night was through.
I raised my eyes where the hope was springing,
And I think in his heaven God smiled too."

COPY FOR THE PACIFIC.

All copy for the next number of the Pacific must be in our hands by Tuesday morning June 11. All except church news should be in several days earlier than that. But no one should

Only church news items will be used if not received wait until the last to send in even church news notes. Copy for a monthly cannot be prepared and printed and sent out to readers within a few hours, as for a daily. We have difficulty not only in finding room for the matter latest received but in getting it set up. Whenever anything occurs that you desire to see reported in The Pacific, write it up and send it immediately. We want all the church news we can get.

JOHN LINCOLN PEARSON.

Rev. John Lincoln Pearson, who has been living in the quiet retirement of old age at his home in San Diego for a number of years, passed to his home in one of the "Many mansions" on April 3rd.

He was born in Portland, Maine, on November 15, 1837. His father, John Pearson, was a minister of the Advent Baptist faith, and the boyhood of our brother was spent in Newburyport, Mass., where his father labored for a number of years.

He married Hannah Lambert White on February 21, 1867. She, with a son and a daughter, who were born to them, preceded him into the life beyond, and, on July 15, 1897, he married Mrs. Mary E. M. Prothrow, who survives him.

Mr. Pearson came to California in 1880, engaging in business as he had done previously in the east, but the spiritual needs of this region appealed strongly to him and he was licensed to preach by the San Bernardino Congregational Association, meeting in Ontario on May 3, 1893, and was ordained by a council which met in National City, April 24, 1899.

His pastoral experience was with the group of churches in the mountains of San Diego County and with the La Jolla and Logan Heights churches in San Diego, serving them in the time of their weakness. The last named was in an extremely critical period at the time of his coming to them, they having seriously considered disbanding their church and uniting with the First Church, but the beginnings of better things came with his ministrations and the years of greater prosperity have followed. Making his home near this church, he has been an honored and faithful member of it during recent years, and a former pastor writes of him: "Brother Pearson was one of the finest, most encouraging, most spiritual and sweetest spirited members I have ever had in any church. He was always bright and cheery; always full of faith and devotion to his Lord, and always in his place in church if it was possible. He answered every call upon his generosity with a too liberal hand and seemed to count it a privilege to give to the cause of Christ. His going out of this life was such as might have been expected, sweet and beautiful."

At his request the funeral service, on April 5th, was very simple, conducted by his pastor, Rev. W. H. Hannaford, other Congregational pastors of the city and vicinity acting as pall bearers, and the burial took place in Mount Hope Cemetery, San Diego.

Thirty-nine years of Mr. Pearson's life had been spent in the vicinity of San Diego, and he was widely known, both in church and business circles, and universally respected and loved.

While very positive in his convictions, and holding tenaciously to certain forms of faith, he was very kindly in his criticism of any who differed from him, and so winsome in his personality that he was loved for himself by many who did not agree with his religious views.

His going forth was not an entrance into a "valley of the shadow of death," but the confident, joyous, triumphant departure, "to be with Christ," which is very far better.

W. H. HANNAFORD.

EASTERN WASHINGTON AND NORTHERN IDAHO ASSOCIATION.

It met with the Open Door Church, Deer Park, April 22-23. The moderator Dr. C. H. Burdick, formerly of Pilgrim, Spokane, now at Everett, gave an address on, "The World Crisis and our Present Task." The report of the churches, despite the interruptions caused by the influenza, were on the whole encouraging, the additions since the beginning of the year well nigh 200.

The sermon by Rev. W. Withington, of Cheney, was on "Spritual Worship." There were some unique features to the program. There was an open forum on labor, and the committee tried to have both employers and employees represented, but the former failed them. Only one appeared from the other side, necessitating both sides to be represented by ministers.

There was a Round Table on Evangelism and Missions, conducted by Drs. L. O. Baird and Thos. H. Harper; and also a Round Table on Religious Education, conducted by Mrs. L. O. Baird, the better half of our state superintendent.

We had the pleasure for the first time to welcome and hear the young and vigorous secretary of the Board of Ministerial Relief, Dr. W. A. Rice. His address was enlightening and heartening especially to those who are about passing the ministerial dead line.

As usual we were delighted and aroused by the address of the veteran missionary Dr. W. K. Brown, formerly of Harpoot, Armenia.

A woman's meeting was held conducted by Mrs. Jannette S. Baird, with a good representation of the Women's Missionary Societies present. Resolutions were passed expressing appreciation of the work of the state workers, satisfaction with the appointment of Rev. Joel Harper, as associate superintendent of Eastern Washington and Northern Idaho, commendation of the work of his predecessor, Rev. H. A. Luckenbach; expressing sympathetic attitude toward close fellowship with the Episcopalians, and loyalty to the principles of the Missions Council. A memorial service was held

and eulogies pronounced on the late Rev. T. N. Walters, a general missioary for many years, and te late Rev. C. T. Cooley, a frontier missionary; also Mrs. H. A. Luckenbach, Mrs. Sarah Short and Mr. J. J. Palmer, efficient pioneer christian workers.

Rev. J. M. Lewis of Almira, was elected moderator, and Rev. J. C. Grafton, Hope, Idaho, association preacher. The next meeting will be at Newport, James M. Pendleton, pastor. A special feature of the meetings was the choral singing led by the pastor's wife, Mrs. Wm. Worthington.

J. E.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Headquarters, Room 421, 760 Market Street, San Francisco.

SOME OF THE EXPERIENCES OF TWO W. B. M. P. PILGRIMS.

Two pilgrims never started out with keener zest for their journey than did we two members of the W. B. M. P. missionary team,—Miss Edith Tallmon of Lintsing, China, and the office secretary, leaving headquarters on Monday, March the 10th. bound for the inland branches of the board.

Our first objective was the Arizona State Conference at Phoenix. Here it was a pleasure to meet Rev. Frank L. Moore of the Congregational Home Missionary Society at large, and Rev. F. J. Estabrook of Denver, representative of the Congregational Education Society for the Rocky Mountain District. The spirit of the Conference was good and the outlook encouraging, for in spite of the drawbacks of last year in which Arizona fared rather worse than most states, the churches gave good reports. Two of them had put on the Every Member Canvass under difficulties, which resulted in new pledges and the following surprising averages per member in gifts to church support and benevolences: Prescott, $42.00 and $9.00; Phoenix, $14.00 and $8.00. Would that all our churches could match up to that record!

The time alloted the women on the program was all too short, but we managed to get in reports from the women's societies, our talks and the final organization of the Woman's Missionary Union of Arizona, which was effected by the adoption of a State Constitution and the election of a full corps of officers, with Mrs. F. J. Stoetzel, wife of the pastor at Nogales, as president, as Mrs. Felton the temporary president felt forced to take a less exacting place in the work.

Going to Tempe by auto we spoke before the Tempe Normal School Y. W. C. A. and later to the woman's auxiliary at the pastor's house.

The next stop was Prescott—a mile high in the mountains. On our way thither we were greeted by a snow storm, wonderfully beautiful in that dry air which preserves the fairy crystals in all their beauty. It formed a great contrast to the heat in Phoenix. In Prescott we stayed over Sunday, having opportunities to speak to the woman's society, to the Sunday School, and at a Worker's Conference conducted by Secretaries Moore and Estabrook who had the morning and evening services. We found splendid people here who were eager to be informed of our work, many having previously belonged to other denominations and consequently were not educated in Congregational missions.

If one's object be to get as much desert as possible into two days, let me recommend the trip from Arizona to Utah; all kinds of desert, the beautiful and the unbeautiful! What a relief it was to get to Provo with its friendly snow capped mountains and its beautiful canyon, and into the hospitable home of Mrs. T. T. Thompson. Here Mrs. Edward Merrill, the secretary of the State organization, met us, having come from Salt Lake City for that purpose. We were assured that our coming on that day was most propitious as the women of a unique combination of the Methodist and Congregation churches making a strong body bearing our name, were meeting for the first time as one society. We will watch their progress with great interest.

Salt Lake City entertained us most hospitably and possessing two Congregational churches gave us good audiences for the woman's meeting and Miss Tallmon on Sunday morning, while I went up to Ogden for a preliminary conference. At a meeting of the State Executive on Saturday to which the out of town members came, the resignation of the president, Mrs. John Whalley, was presented because of her duties as teacher in our A. M. A. school at Lehigh. Mrs. P. I. Simpkin, wife of the much beloved pastor of Phillips Church, was elected to fill the unexpired term.

At Ogden, the snow capped mountains which had greeted us at Provo, came near again. Here the people boast that their canyon is second only in beauty to that of Provo. Please banish any preconceived notions of Ogden, gained from the platform of an Overland train, from your mind; it is a city of homes and of broad, tree-bordered streets, befriended by the great mountains, benignant in their hoary locks. I wish you might all know the charming people who entertained us hospitably, a different group for each meal. The woman's missionary society had lapsed temporarily but was to be revived under the stimulus of the new plans and we feel sure that it will prosper under the favorable conditions prevailing in the church under its pastor Rev. Godfrey Matthews.

The journey into Idaho was beautified by the presence of the Snake river which travelled alongside for a great part of the way, despite the railroad map which had portrayed it as at least forty miles to the west. At Pocatello, our first stop, we saw at the station not only the khaki of re-

turning overseas soldiers which we had encountered many times before, but the most gorgeous Indians I have ever seen. Shoshones they were from the Reservation near. They were picturesque but clean, the women clad in gypsy full skirts of every color, the men in ordinary black clothes with mocassined feet and the most elaborate coiffures, braids, feathers, beads and the like all topped by wide brimmed, high crowned black hats. We were told that they were industrious, thrifty and prosperous.

Being the junction for all the Montana and Yellowstone Park travel as well as the Oregon Short Line Route, Pocatello is growing at the famous northwest rate and our Congregational church there is keeping pace in a most creditable fashion under the leadership of the Rev. C. H. Cleaves. Our evening meeting there was well attended.

The State Conference met at New Plymouth and here once again we met Dr. Estabrook also Mr. Sullens and Mr. Ingham who have the churches of Idaho under their care. There were a goodly number of pastors present and a lively program. The woman's afternoon had a good audience with a large showing of the men, always an encouraging sign to us, for we know where the pastor is enthusiastic about missions, the work flourishes. We mustered all our array of banners, maps, posters and charts for the occasion, and Miss Tallmon in her beautiful Chinese coat lent a note of color and won all hearts by her review of our missionaries and their work, illustrating it by stories of Lintsing where her seven years of service have been spent.

From the Conference we went to Weiser, speaking before the students of the Inter Mountain Institute and the woman's society, then to Mountain Home where Rev. C. L. Mason is pastor. He and his wife are the treasurers of the Conference and the Woman's organization respectively, a conservation method which saves much postage in the course of a year!

Boise as the last stop in Idaho was a fitting climax to our tour, as its two churches gave Miss Tallmon six oportunities to speak on Sunday, while I followed closely with five. Combined with the woman's meeting and reception on Monday afternoon, it made a giddy whirl. I think it may fairly be said that we "did" Boise in an adequate fashion and surely nowhere did we meet kinder, more hospitable people than in the five homes where we were entertained, though our path had been made pleasant by such all the way from Arizona up.

To follow the Columbia River to Portland is a memorable experience, and five hours there made possible a conference with the Oregon State ladies in the Portland Hotel where Mrs. J. Ward Childs acted as hostess for my stay, Miss Tallmon having gone to visit a sister at Forest Grove.

This is the barest outline of a strenuous three weeks so full of interest that fatigue was lost sight of. I wish I could take space to fill in the wealth of detail which would really mean sharing these experiences with you, but in lieu of that, just come up to headquarters some time, room 421, 760 Market St., San Francisco, and I'll tell you all about it! The world and our Pacific District are full of warm hearted people who need only to be told of the need and the way in which they can help, to become staunch supporters of our organized effort to send the gospel to foreign lands.

E. S. B.

NEWS OF OUR BROUSA SCHOOL AFTER A SILENCE OF TWO YEARS.

Bible House, Constantinople.
January, 19, 1919.

My dear Mrs Wagner,—

We have been given several opportunities to send letters to America. To-morrow one of the Robert College professors starts for America, and has offered to take letters for us. Usually we we are given such short notice that I have not had time to write you earlier, although now it is over two months since the fleet came in.

After so many years of silence there is so much I would like to write I do not know where to begin. Then, too, the censorship of letters has hung over us so long it is hard to break away from the feeling that one must be very discreet in what one writes. I wrote Miss Parsons a short letter but did not mention much about the state of things here and in Brusa. Perhaps you would like to have a brief history of matters which concern our school since Miss Parsons left, which was in July, 1917.

You probably heard through Miss Parsons that my father was taken sick soon after our coming to Constantinople, which was on the day of the break, April 20th., of Turkey with America. I was living in Mr. Peet's house which is in connection with the Bible House. For several months we lived in a state of anxiety lest the Bible House should be taken either by the Turks or Germans. After a while nothing occurred and we settled down. Now and then there would be a scare.

In October I had a letter from Brusa asking whether I would let a certain Turkish trade school have our desks. Thinking it was best to comply with the request I sent down word to that effect but before my letter got there the director of this school compelled the man, whom we had put in charge of a house which we had rented in which to store our furniture, fearing that the school building might be taken, to open up the house. He helped himself to every thing which he thought would be of use to him in his school; desks, aparatus of various kinds, blackboards, tables, chairs and so forth. Not satisfied with this he went over to the school building in Set-Bashi where our orphans were housed and had his boys climb into the windows, unscrew the desks in the school room there, and pass the desks out of the windows. By

order of the government this school room where our kindergarten had been held had been sealed. I had in September sent word to the Kindergarten teacher if there was no objection made to open the Kindergarten. She did this but a few days later the school was closed by order of the director of public instruction. When he was asked why he did this he replied it was because we had taught Bible to the Moslem children. Let me state here that only one child's parent objected to our teaching Bible to his girl and we did make an exception but none of the others objected, so we taught it to them. I tried from here to get permission to re-open but was not successful. The protestant pastor then got permission to open a school, and our twenty-five orphans which no doubt Miss Parsons has already told you about went to his school from January to June.

The above mentioned director also went into our house and ripped up the whole bath room set which Miss Parsons had installed at great expense and carried it off.

Once the police went to the Set-Bashi school and while Bekir our faithful old Turk, who has served us fifteen years, was at market turned the orphans on to the street, they evidently thought we were continuing the school. Bekir went to the chief of police and complained, saying these children were orphans and had no where to go, so they were allowed to come back to the school building. All through that year they threatened to take away their bedsteads, but finally did not. Last summer, feeling that our expenses were so great I had the girls go out to work in one of the factories and homes, also had a loom set up in the school and one of the girls learned to weave. The factory was far and the shoe problem a great one, so we finally bought wool, which the girls have washed and carded and spun and now are making it up into sweaters, gloves, shirts and so forth.

Let me state here that the money to clothe and feed these orphans has been supplied me from relief, and I have only taken from the school fund for such expenses as I thought would legitimately come under that. As for example, the salary of the Armenian teacher who has had charge of the girls also Bekir's wages, repairs and so forth. In this connection I would like to mention the name of Miss Aghavnie Knalyan who has had the charge. She has done splendid work with the children and has in every way proved herself worthy and efficient in a very trying situation. I am always writing her about economizing and in her last letter to me she says, "Things are very high just now, worse than what it used to be, and I am sure we are doing everything in our power to economize. It is since two weeks that we are having dry bread for breakfast. At noon we have either flour soup or cracked wheat, and in the evening pilaff, beans or some vegetable. On Sunday we generally have meat, and potatoes at noon, and in the evening soup or some yoghourt." Although this sounds like very meagre fare compared with what many of the orphans wandering around the country get it is not. Of course, I did feel badly when I read that they could afford bread only in the morning with the money I sent. At the time Mr. Fowle was away and my allowance for them had exceeded what was credited to me. He has now returned and I hope to get a little more for them.

Our school building was occupied by the Indian captive soldiers and our living house by the English officers. When the buildings were given over I sent down word for the buildings to be thoroughly cleaned and sulphur burned in both buildings. I have not yet received the full account but about sixty pounds was spent in just the cleaning. The whole building now needs white washing and repainting. The school building especially was full of bugs. It will be impossible to inhabit it until both the white washing and painting is done I have not had the white washing even done for everything is so expensive. I am waiting for Mr. Peet who is expected this week to see whether he has any instructions.

I have not been able to go to Brusa yet because the boats have been very crowded, and irregular on account of the lack of coal. We heard that missionaries were to return and I had hoped Miss Parsons was among them. A later report states that very few are coming, so we do not know what to expect. Surely Mr. Peet will have some definite news for us. We hope also he will bring us some letters. I have not heard from my family for two years.

I am at present teaching in the Gedik Pasha school, as they have a big school here and Miss Jones and Miss Barker who have kept on with their school all through the war are much worn.

You have no doubt heard of the death of my dear old father. He died June 21st. He did so long to live to reach his homeland once more, but before he died said he was resigned to God's will. Not having any of my family with me, I have at this time missed him sorely. I have, however, been surrounded by kind friends.

I was for a time not at all well, but I am quite well now. I feel that if I could have a change, perhaps going to Switzerland, could go on for a year more before coming home for my furlough, but these are all matters which will have to be decided later when communications open up and we know more of the plans for the missionary work out here.

We are waiting anxiously for the Red Cross boat that we may organize the relief work on a larger scale, the needs are so very great. The English are doing a splendid work for the Armenians in getting them back to their homes.

I am sure I will think of many things later which I wish I had written, but I must close my letter now and get it ready to send early in the morning.

Please extend my kind greetings to all members of the Board.

Very sincerely yours,
ANNIE T. ALLEN.

Until regular mail communications open up put my address at the heading of the letter and on the envelope the following:

Lieut. W. O. BALDWIN,
U. S. Navy,
U. S. S. Scorpion,
Constantinople;
c.o. G. O. P.,
London, England.

HELPS BY THE WAY.

If you want to get through the world with the smallest trouble, you must reduce yourself to the smallest compass. That is why so many people, and even so many professedly Christian people, get through life so easily, and with a minimum acquaintance with tribulation; they have reduced their souls to a minimum, so that their course through the years is not so much the transit of a man as the passage of an amoeba....They are cosily self-contained, and the shuddering sorrow of the world never disturbs their seclusion. * * * Tiny souls can dodge through life; bigger souls are blocked on every side. As soon as a man begins to enlarge his life his resistances are multiplied. Let a man tear out of his soul the petty selfish purpose and enthrone a world-purpose, the Christ-purpose, and his sufferings will be increased on every side.—J. H. Jowett, in "The School of Calvary."

❁ ❁ ❁

Lord, I should like to join the ambulance corps of humanity! * * * There has come to me a new evangel nay, the old misread evangel. Thou hast said to my soul, 'Why standest thou gazing up into heaven! The Son of Man is coming down from heaven to earth." I asked thee to open the sky; thou hast said, 'Open the prison doors!" I asked thee for a tabernacle on the mount; thou hast said, 'Heal the demoniac on the plain!' I asked thee, for a sign of thy coming; thou hast said, 'I will be man's humanity to man!' I asked thee how I should learn thy doctrine. Thou hast said, 'Feed my sheep!' I asked for a gate into the temple; thou hast pointed to a door in a hospital!' I asked for thy robing-room; thou hast shown me an orphanage home. I asked to share thy glory; thou hast called me to restore one fallen soul. The service to my Father has become the service to my brother; Give me a place, O Lord, in earth's ambulance corps.—George Matheson.

❁ ❁ ❁

The man who is seeking ever to do his best is keen, active, wide-awake and aggressive. He is ever watchful of himself in trifles; his standard is not, 'What will the world say? but 'Is it worthy of me?

If you wish

NEW HYMN BOOKS

for Church, S. S. or Chapel, write to

REV. JAMES D. EATON,

5955 Hayes Ave., Los Angeles, Cal.

He can satisfy varied needs.

A. S. BARNES CO., 30 Irving Place, N. Y.

MILLS COLLEGE

The Woman's College of the Pacific Coast

Liberal Arts and Sciences
Domestic Arts and Science

Campus of 139 acres

Aurelia Henry Reinhardt, Ph. D.
President

MILLS COLLEGE, Oakland, California

State Accredited List

Miss Barnard's Kindergarten Normal School
is now in its permanent home at

2748 ASHBY AVE., BERKELEY.
Address:

MISS GRACE EVERETT BARNARD,
Berkeley, Cal.

POMONA COLLEGE

JAMES A. BLAISDELL, President

EDWIN C NORTON, Dean

Pomona College is a co-educational institution located in Southern California among the foot-hills of the Sierra Madre Mountains in the orange-growing belt thirty-five miles from Los Angeles, with direct steam and electric connection with that city. The College offers the degree of Bachelor of Arts and puts at the service of students a peculiarly inspiring environment, the co-operation of a large faculty and the use of ample facilities.

For literature and information, address

PROFESSOR H. E. ROBBINS,

Claremont, Cal.

BERKELEY

Seat of University of California.

Kindergarten Normal School

Curriculum modern, thorough, practical. Valuable University advantages free. Open to qualified students of any denomination. Location and climate unexcelled. Expenses low.

Address PRESIDENT C. S. NASH. D.D.